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FREEDOM AND ADVANCE

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Freedom and Advance

Discussions of Christian Progress

BY
OSCAR L. JOSEPH

"Faith gives all things a solid foundation in the Good. Truth reveals knowledge in all real existences. Love leads all things to the nature of the Beautiful."

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TO

THE CHRISTIAN MINISTRY

TO WHOM

IS COMMITTED THE TASK OF BUILDING
THE CITY OF GOD THROUGH THE
CHURCH OF CHRIST

"If there has been perceptible progress in the last two thousand years, the improvement may be considerable in the next ten thousand, a small fraction, probably, of the whole life of the species. The soul of the race is no demon, but a child with great possibilities. It is capable of what it has already achieved in the noblest human lives, and the character which it has accepted as the perfect realization of the human ideal is the character of Christ. . . . Christianity, however, is essentially a struggle for an independent spiritual life, and it can only exert its true influence in the world when it realizes that spiritual things are spiritually discerned, and when it stands on its own foundations, without those extraneous supports which begin by strengthening a religion and end by strangling it."
— William Ralph Inge: *The Philosophy of Plotinus.*
Vol. II, pp. 223, 227.

FOREWORD

We are hearing a great deal in these days about re-construction but there must first be re-consideration. The foundations must be re-investigated and the character of the material to be used for the structure of Christian character must be carefully examined. Otherwise we may find ourselves in the position of the man in the parable who built on the sand. The Christian Faith furnishes a system of thought and a rule of life, and both are based on a vital Christian experience. Happy the preacher who expounds this Faith in terms of the whole of life. He it is who stands upon his watch tower and clearly sees the course of events, with a deepening conviction of the sufficiency of the Everlasting Gospel, to meet every crisis and condition.

The discussions in this volume are the outcome of several years of work on the *Methodist Review,* in which I have written a considerable number of articles and Book Notices, and also conducted A Reading Course. Enquiries have come to me, through the *Review* Office, from preachers of the Methodist and other Churches, asking for information on questions pertaining to their work. My choice of subjects for this volume has been largely determined by this fact. The nature of the discussions is suggestive and stimulative rather than exhaustive, always bearing in mind the needs of the working pastor, who ought to know

the best results of Christian scholarship, for the better discharge of his important ministry. I quote freely from books, to indicate the trend of religious and theological thought of our day, and to introduce the preacher to some of the best books which should command his studious attention. A list of the books quoted, with the names of their authors and publishers, is given at the close of the discussions, while other titles are mentioned in the footnotes. I have done my best in the midst of a busy city parish. May what is good be accepted and let the rest be deservedly forgotten.

O. L. J.

Newark, New Jersey.

CONTENTS

CHAPTER		PAGE
I	The Voice of Authority	3
II	The Bible	23
III	The Person of Christ	43
IV	The Work of Christ	65
V	The Word of Experience	87
VI	The Christian Ministry	107
VII	Christian Worship	133
VIII	Christian Education	157
IX	Social Christianity	177
X	Comparative Religion	201
XI	The Expansion of Christianity	223
XII	Here and Hereafter	243
	Books Quoted	263
	Index	271

I

THE VOICE OF AUTHORITY

"The question of our authority is the question of our religion. It is a religious question first and last. We have no absolute authority over us except in our faith; and, without it, all relative authority becomes more and more relative, and less and less authoritative. There is no final answer to the question of any authority but the answer contained in our personal faith. . . . Our great authority is what gives us most power to go forward; it is not what ties us up most to a formal past. It is of Grace and not of law. It cannot be a doctrine, nor a book, nor an institution; it must, for a person, be a person. And a person who is not an æsthetic ideal of perfection, but an active source of life, a person who is gathered up and consummated in a creative, redemptive act. There is no revolt when the authority is realized as the Lord and Giver of Life; for it is the passion for life and its largeness that is at the root of rebellion."

— P. T. Forsyth: *The Principle of Authority,* p. 14 f.

FREEDOM AND ADVANCE

I

THE VOICE OF AUTHORITY

THE idea of authority is not acceptable to the modern mind. This is due in part to a misunderstanding of its nature and claims and in part to the subjective temper of the times. The spirit of independence refuses to tolerate any interference on the assumption that it is entitled to life, liberty and the pursuit of happiness. But it fails to reckon with objective facts, and, when it becomes too introspective, its very intensity jeopardizes the prospects of liberty and precipitates a condition of chaos. No man can be a law unto himself, be he an autocrat ruling over a vast empire or an individual in an obscure village. As soon as he tries to carry out his theories he is confronted by other individuals. If he persists in his ways, there is an inevitable conflict with much distress; and, if for the time being might prevails, the reaction which is bound to come will finally restore stable equilibrium. The fact of authority cannot, however, be dismissed. It might change its garb or even its spirit, but its presence must be reckoned with. Authority really means weight. In the realm of politics the appeal of weight secures votes; in intellectual matters the weight of judgment commands assent; in moral concerns the

weighty standard carries conviction and secures control; in the religious sphere the weight of authority makes converts, adherents and supporters. Those who respond to these respective summonings may have defective judgment or be wanting in the ability of discernment. The Hindu, for instance, submits to the authority of his religion and performs irrational and incredible penances. The Mediæval Church subscribed to customs that were unspiritual and non-Christian. The Protestant Church once upon a time held that slavery was a legitimate practice. Each nation has its traditions and types of legislation which are accepted in the name of patriotism. In every one of these cases, the weight of public opinion and the moral sense of civilization are more or less conclusive, and people are guided by the standards and tests of their times. Progress has been achieved partly by evolution under the molding influences of enlightened leadership, and in part by revolution which has upset prevalent customs and conditions and brought in a new and better order. It is difficult to say which method has been employed more successfully, because evolution works in quiet ways and revolution is spectacular. It must, however, be conceded that no progress has ever been possible without a measure of destruction, whether it be by the vandal or by the friend of humanity. Half-truths which are in reality no truths have been forced out into the open light and have surrendered only after severe struggle. The tendency of the conservative has always been to maintain the *status quo;* but the verdict of history is against it, and the outcome, for better and not for worse, has awarded the prize to the progressive, whose vision of a nobler future encouraged him to advance "in scorn of consequence."

Genuine authority, which is both weighty and winsome, does not rely merely on the external voice of tradition, mediated through the pronouncements of the State, the Schools, or the Church. It appeals to the intelligence, the conscience and the will, and justifies itself at the bar of this threefold judiciary, confident that before such a tribunal adequate justice would be done to every related interest. The scribes in the days of Jesus made a pedantic appeal to quotations, as though learned names of themselves were a conclusive argument. This scribal succession has continued to our own day, and it has made the world impatient and resentful of authorities which impart neither knowledge nor conviction, because forsooth they are lacking in the ringing note of authority. To be sure, we do not discard the testimony of the past, as though each generation should begin at zero in the search and experience of truth. The prophets and reformers of a former day labored for the uplift of their own times and they reached conclusions according to their understanding of the measure and growth of truth. If we have any respect for personality, we would not insist on imitating the practice of authority of a former day which would be like putting on a misfitting garment. We must show the spirit of initiative which is akin to originality.[1] Our business is to accept the principle of authority by which the former leaders were guided and to interpret and apply it to our own

[1] "Originality may be defined as the thought-characteristic of the individual who expresses himself and not another; from which it follows that the more distinctive the individuality the higher will be the type of originality. An original mind is one which has a more than ordinary share in the joys of evolution, and in the felicity of furthering those processes of change that bring advantages, real and ideal."—Knowlson: *Originality.* A Popular Study of the Creative Mind, p. 13.

situations. We have advanced beyond them, by reason of their fidelity to their own day; and yet our advances do not necessarily contradict the primal truths which satisfied and sustained them as effectually as they do us. We do not set aside what has been achieved, but we build upon it with our eyes in the direction of the noble ideal, in the same loyalty to it as was shown by our predecessors. If they assumed responsibility to examine and restate the truth in terms of their thought, it is equally our privilege, yea, it is incumbent upon us, to treat the truth in the same honest and honorable fashion, to understand it in the light of modern scientific, philosophical and theological learning, and to express it in current language.

The creeds are documents of historical significance, and they reflect the intellectual atmosphere of the times when they were formulated. We treat them with reverence as milestones in the path of Christian progress; but we do not regard them as final decisions, closing the doors for further investigation and achievement or preventing yet larger discoveries of the inexhaustible wealth of divine grace. "They are declarations of dogma, not directions for life. They codify Christian opinion rather than modify Christian character. They invite an intellectual confession rather than a moral pledge." [2] If our experience is a living one, it must deepen and broaden our outlook, so that our grasp of the faith will be firmer, and the intellectual expressions of it in closer accord with the thought and needs of our own day. The most ardent advocate of the literalistic acceptance of the historic creeds cannot deny that they were influenced by the metaphysics, politics and economic theories of their age. In these respects, we are out of touch with

[2] Peabody: *The Christian Life in the Modern World*, p. 202.

mediæval scholasticism and feudalism. We study Aristotle, Aquinas and Dante, and recognize their intellectual and historical context. "Mediæval thought was beset behind and before by the compulsions of its conditions. Antique philosophy and the dogmatic Christian Faith, very dual and yet joined, antagonistic and again united, constituted the form-giving principles of mediæval thinking. They were, speaking in scholastic phrase, the substantial as well as the accidental forms of mediæval theology, philosophy, and knowledge. Which means that they set the lines of mediæval theology or philosophy, and caused the one and the other to be what it became, rather than something else; and also that they supplied the knowledge which mediæval men labored to acquire, and attempted to adjust their thinking to." [3] So also with us. We cannot discount the influences that come from the doctrines of scientific evolution, of ethical idealism, of philosophical pragmatism, of functional psychology, of democracy in its social, industrial, political and international aspects. If they are to be considered in relation to the Christian Faith, we cannot regard them with sullen silence or the suspicion of prejudice, as though they were enemies in disguise. What there is of truth in them is as essential for the enrichment of Christianity as the truth of Christianity is necessary for their adequate unfolding. The spirit of the investigator is not synonymous with the spirit of the dilletante who welcomes the latest things, not because they are true but because they are merely new. The seeker after truth welcomes the light from whichever source it may approach him, and his first question is not whence it comes but what is it. He is not fearful that the Ark of God would suffer at the hands of

[3] Taylor: *The Mediæval Mind*, Vol. II, p. 323 f.

impartial investigation, knowing as he does, that the only sacrilege to be condemned is that of sincere but misguided attempts to veil its holiness and beauty by the darkening counsels of obscurantist policies. The typical conservative argues that what has been must again be, but he forgets that the things that are shaken should be removed, in order that those things which are not shaken might remain.

The position of Roman Catholicism is intolerable because of its insistence that truth ceased to speak when the Fathers passed away, that our only business is to perpetuate the faith once for all delivered to the saints. Faith, however, is erroneously understood as equivalent to dogma rather than a vital fellowship with God in Jesus Christ. Its claim that ultimate authority is an Infallible Church is an unhistorical fiction. The facts of history show that this church has never given any tangible proofs of infallibility but has repeatedly and grievously erred. The martyrs of Modernism have borne witness to the inherent fallacy of the Roman Church in its abortive attempts to lay the dead hand of the past upon the living present. It is a false conception of authority that induces it to pursue the policy of a censorship which condemns scientific research and answers "every novel and overbold inquiry" by ancient official disquisitions. Such a course has always tended to place a premium on ignorance, and either silence earnest thinkers or expose those who are outspoken to the calumny of a perverted ecclesiasticism and the scorn of an untoward generation.[4] Modernism has been repressed, and, if it had been possible, ecclesiastical authority would have destroyed it *par un*

[4] Cf. Platner: "The Repression of Scientific Inquiry in the Ancient Church" in *Essays in Modern Theology and Related Subjects*, p. 227 ff.

coup de bâton. But questions of truth and Christian liberty cannot be answered by acts of violence, and, whether in Romanism or Protestantism, thoughtful students "will not rest satisfied with conclusions that do not commend themselves to the scientific as well as to the religious consciousness."[5] The principle of Protestantism espousing the right of private judgment and the freedom of inquiry obtained scant recognition even at the hands of the Reformers and soon after their time, its very life was threatened by a militant scholasticism, as imperious and uncompromising as that of Roman Catholicism.[6] It is doubtless true that an excessive individualism tends to assert "the private right of judgment" instead of "the right of private judgment"; but this species of extremism cannot be extinguished by insisting that the privileges of reasoning should be retained as a monopoly by the authorized doctors of the church, with whose conclusions all must agree on pain of excommunication.

The essence of Protestantism is the spiritual rights of the individual and the priesthood of all believers. This is no doubt a perilous position because it opens the doors to all sorts of fanaticisms; and yet, there is no other alternative. The fact of danger implies responsibility. We can prevent religious apostasy and anarchy, not by establishing some external standard, but by enriching the inward experience and by distinguishing between things that differ. It has been replied that uncertainty will increase if there is no norm by which thought and life are to be regulated. This was not felt in the primitive church, whose members

[5] W. Robertson Smith: *The Prophets of Israel,* new edition by Cheyne, p. 1.

[6] Cf. Thomas: *Religion Its Prophets and False Prophets,* especially Ch. XII, "The So-called Reformation."

were guided by the inner witness of the Spirit. It was this divine illumination that enabled them to preserve the autonomy of the individual and the authority of the church.[7] We have only to turn over the pages of the New Testament to note that there was great diversity as to religious conceptions, and yet harmony prevailed, because the underlying spirit of loyalty to Christ made for unity within the Brotherhood. We accept the testimony of the church's experience during the Christian centuries, and we highly esteem this opulent inheritance. But we accept its historical testimony on the understanding that we have the right to decide concerning what is finally authoritative.[8] If former ages speak to us through their creeds, confessions and controversies, it is rational, logical and mandatory that we should realize our own responsibility so to think and act that later generations, looking back on these days of destructive and constructive effort, might receive a message from us to guide them helpfully towards the City of God. Let us courageously recognize the issue that is before the church. The validity of the witness of the Christian consciousness and its acceptance can have but one result. It compels us to closer study and demands from us far more thought, meditative and creative, than the ominous inertia that is so prevalent. "To-day is the opportunity coming to the church, to be no longer the

[7] "Authority is the right of the species over the individual, autonomy is the right of the individual with regard to the species."—Sabatier: *Religions of Authority and the Religion of the Spirit*, p. xviii.

[8] "What is the education of mankind if not the passage from faith in authority to personal conviction, and to the sustained practice of the intellectual duty to consent to no idea except by virtue of its recognized truth, to accept no fact until its reality has been, in one way or another, established."—Sabatier, *ibid*, p. xxi.

mere repository of gramophone records of past opinions, but rather to be the vehicle and instrument of God's living thought — an angel by the highway, to lead the weary to the well of life. There is the principle of healing and of unity in that." [9]

The relation between authority and liberty is a question that needs to be carefully considered. They are not opposed but should be correlated and synthesized. Liberty is not legitimately exercised when it is proposed to develop thought in a spirit of isolated independence, as though wisdom begins with an aggressive thinker who is entitled to sail uncharted seas, without captain or pilot except his own self-enlightened and self-taught consciousness. Such self-sufficient individualism is intent on the "liberty of indifference," akin to license, not only in the realm of morals but also of the intellect. On the other hand, there are no bounds to the exercise of liberty when it is regulated by the spirit of charity, which exhibits the fruits of patience, tolerance and humility, as suggested in the noble pæan of Paul in the thirteenth chapter of first Corinthians. Much of the bitter controversy within the church might have been avoided, had the contending parties observed the laws of courtesy with self-control and self-respect. In questions of the intellect, there will always be room for differences of opinion. It is quite conceivable that intellectual suspense or even doubt on certain matters may be consistent with undivided loyalty to Jesus Christ. This was the position of John Wesley who wrote: "One circumstance is quite peculiar to the people called Methodists; that is the terms upon which any person may be admitted into their Society. They do not impose, in order to their admission, any opinions whatever. . . . They

[9] Watt: *The Heart of a Soldier*, p. 244.

think and let think. One condition, and one only, is required — a real desire to save their soul. Where this is, it is enough: they desire no more: they lay stress upon nothing else: they ask only, 'Is thy heart herein as my heart? If it be, give me thy hand.'" [10] This liberal sentiment is in fine accord with the words of Blaise Pascal: "The heart hath its reasons, which the reasoning faculty doth not know." There are experiences above reason but not contrary to reason, otherwise they could not be understood. The contention that "authority, as such, is from the nature of the case, dumb in the presence of argument," is to give the case away into the hands of rationalists. The denial of a place to reason weakens faith and strengthens superstition.[11] "The only condition on which reason could have nothing to do with religion, is that religion should have nothing to do with truth. For in every controversy concerning what is or what is not truth, reason and not authority is the supreme arbiter; the authority that decides against reason commits itself to a conflict which is certain to issue in its defeat. The men who defend faith must think as well as the men who oppose it; their argumentative processes must be rational and their conclusions supported by rational proofs." [12]

Our faith, however, does not have to wait upon

[10] "Thoughts on a Late Phenomenon," dated July 13, 1788, in *Works*, Vol. XIII., p. 253.

[11] "Superstition is the misdirection of faith. There is no deficiency of faith here, rather a superfluity of it; but the matter of it is unclarified. Its contents, though always mingled with some truth, are largely mixed with error, and hence its results spiritually are unwholesome and in many cases pernicious."—Mackay: *The Disease and Remedy of Sin*, p. 91.

[12] Fairbairn: *The Philosophy of the Christian Religion*, p. 18 f. Cf. Royce: *Sources of Religious Insight*, lecture iii, "The Office of the Reason"; Marshall: *Mind and Conduct*, Chs. ii and viii, "Instinct and Reason," and, "Intuition and Reason."

reason, as though the intellect were the supreme adjudicator. We can fall back on the continuous testimony of the visible church. We do not refer to any particular organization but to the living society of faithful witnesses, who in successive generations maintained and manifested "the life that is hid with Christ in God." These elect souls are found in the Roman, the Greek and the Protestant churches. In them and through them, the Holy Spirit has effectually operated, and these divers forms of life and activity must be recognized if justice is to be done to the opulence and versatility of the Christian consciousness. "Just as every individual Christian is called to make his specific contribution to the life of the church as a whole, so we may believe that each smallest sect exists to bear witness to some neglected fragment or aspect of Christian truth which is vital to the balance of the whole. Each has something to teach, and each has a great deal more to learn." [13] The seat of authority in religion is not found chiefly in the existing creeds which represent the former efforts of believers to give intellectual expression to their faith; nor is it in the church as an institution, singly or collectively, which may have a purely superficial appeal; nor is it solely in the Bible which is the record of the ways of God with man, and should be interpreted by each generation according to its own knowledge and in the light of scholarly research and spiritual experience. Authority is a living and contemporary appeal, and Christian authority receives its inspiration from the Holy Spirit, who has not ceased to guide into all truth those who follow his enlightening monitions. The voice of the Christian consciousness is valid and decisive, what-

[13] Rawlinson: "The Principle of Authority" in *Foundations. Christian Belief in Terms of Modern Thought*, p. 403.

ever may be said against it by the findings of scholars, the declarations of councils, the affirmations of synods. It is moreover not the Christian consciousness of the past, worthy as it is of our respect. It is that of the present, which is a developing and dynamic Christian consciousness, and therefore not static nor stereotyped. Let it be remembered that this Christian consciousness is what it is because it is derived from the consciousness of Christ, who is the final seat of authority and who completes the revelation of God to the human race. It is concerning the infallible Christ that the apostle wrote: "I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day." [14] Whoever is able to bear a similar testimony has the witness within him, and he needs no external confirmation. Such a witness is protected from capricious courses by the fellowship of the faithful of every age and nation, whose ecumenical testimony appeals to the reason, the conscience and the will, with commanding authority. No one is a law unto himself, even though he may insist that it is the law of Christ. Since Christ is not the producer of discord but the maker of harmony, no Christian has the right to block out a path for himself, in defiant disregard of the *testimonium Spiritus Sancti internum*, given through the consensus of Christian experience, by which every advance must be conscientiously and impartially tested. "Mysticism," says one of its greatest modern exponents, "is a spiritual philosophy which demands the concurrent activity of thought, will and feeling. It assumes from the outset that these three elements of our personality, which in real life are never sundered from each other, point towards the same goal, and if rightly used will

[14] 2 Timothy 1:12.

conduct us thither. Further, it holds that only by the consecration of these three faculties in the service of the same quest can a man become effectively what he is potentially, a partaker of the Divine nature and a denizen of the spiritual world." [15] This type of experience has borne rich fruit through the enjoyment of the direct approach to God by eager souls. But the history of mysticism has many dismal and humiliating chapters because the open way into the Holy of Holies was traveled by certain persons, whose faith was expressed in erratic and unbridled forms. These aberrations might have been overcome, if there had been a steady recognition of the relation between meditation and activity, combined with a sound reckoning with other Christians, whose Christlike character gave weight to their decisions.

The Reformation might well be described as a protest of individualism. Protesting voices were heard in the Middle Ages but these "heretics" were quickly silenced because their words did not carry far. In political thought, Marsilio of Padua was a modern in his conception of democracy; but this pioneer of freedom, who saw the light could not see it flooding the world with its beams of benefaction. Contests between pope and emperor, scholastic disputations, ceremonial celebrations — these things absorbed the attention of mediæval thinkers. The current of protest, however, continued to flow and gradually assumed ample proportions, until finally it burst through all barricades, and its refreshing waters overflowed into the world. The Reformers contended that the church was corrupt and could no longer speak with infallible authority. In its place, they established the Bible as the authoritative utterance of God, but dissensions ap-

[15] Inge: *The Philosophy of Plotinus,* Vol. I, p. 5.

peared as soon as they began to interpret it. Luther adopted far too narrow a test. He did not hesitate to discard those parts of the Bible, like the epistle of James, which to his understanding did not bear definite testimony to the central truth of Christianity, which, according to him was justification by faith. He did not realize that such a practice discredited the dogma of Biblical infallibility and the theory of verbal inspiration. As soon as we begin to discount some portions, the whole question of Biblical authority is flung to the breezes, and no attempts of Protestant scholasticism can prevent open discussion. It is acknowledged that Luther is one of the most difficult writers to interpret. This is due "partly to the comparatively unsystematic character of his thought and to his exuberant variety of statement, partly and still more to the fundamental irrationalism which characterizes his doctrine even in its clearest statements, and which becomes almost its hall-mark and distinguishing stamp." [16] This contradiction might be understood by the fact that, "Luther was not an exegete but a homilist, and he did not rigidly apply his own exegetical principles in his interpretation of the Old Testament. He was in no sense a scientific interpreter. His interests were religious not historical." [17] As Bishop Butler pointed out long ago, not infallibility but "probability is the very guide of life." It is by the inductive method that we can understand the nature of authority, whether that of the Bible, the Church, reason, or experience. With special reference to inspiration, Butler wrote: "As we are in no sort judges beforehand, by what laws or rules, in what

[16] Franks: *A History of the Doctrine of the Work of Christ*, Vol. I, p. 353.
[17] Fullerton: *Prophecy and Authority*, p. 120.

degree, or by what means, it were to have been expected, that God would naturally instruct us: so upon supposition of his affording us light and instruction by revelation, additional to what he has afforded us by reason and experience, we are in no sort judges, by what methods, and in what proportion, it were to be expected, that this supernatural light and instruction would be afforded us. . . . Nay, we are not in any sort able to judge, whether it were to have been expected, that the revelation should have been committed to writing; or left to be handed down, and consequently corrupted, by verbal tradition, and at length sunk under it, if mankind so pleased, and during such time as they are permitted, in the degree they evidently are, to act as they will." [18] As a matter of fact, the practice of Protestantism has been far better than its accepted theory. For daily guidance we receive only those parts of the Bible which meet our spiritual needs. This is a subjective test which is also inductive. It is valid on the understanding that a purely individualistic standpoint is not final. Indeed, the New Testament canon was originally formed in an unofficial way. "Not by the judgments of Church rulers and theologians, but by the appeal they made to the heart and conscience of the early believers, were the New Testament writings separated from the other Christian writings of the day. And the supreme religious value that was then ascribed to them has been fully endorsed by the whole course of their later history." [19] We hold that "the spiritual man understandeth all things." Those who are less developed will not set up their spiritual immaturity as the stand-

[18] *The Analogy of Religion,* edited by Gladstone, Intr. § 4; Part II, Chap III. § 7.

[19] Milligan: *The New Testament Documents.* p. 227.

ard. They must make room for the exercise of an enlarging perception of Biblical values by the developing knowledge and deepening experience of God in Christ.

God then is the ultimate authority, the sublime reality and the conclusive Absolute in a world of limitation, change and uncertainty. "It is the presence of a Changeless Absolute that alone could set us wholly free to grow. For otherwise we would fix upon some concrete thing as a Changeless something which ought to be forever revisable, and then we must either stagnate, or break." [20] But we cannot know God by speculation and conjectures which leave us "in wandering mazes lost." It is by his works that we know him. The crucial question is what are his works. What a former generation considered as marvels of superhuman felicity are regarded by us as the operations of natural law. The correction of such applications does not remove God from the world but gives Him a place even more indispensable than was required by the theology of a former day. We interpret God in terms of personalism as the ground idea of religion. "The essential meaning of personality is selfhood, self-consciousness, self-control, and the power to know." [21] The personality of God thus implies not only moral consistency and spiritual supremacy but also the practice of fellowship in which man has a beneficial share. The God whom we worship has been revealed in Jesus Christ whose Incarnation and Redemption constitute him the final authority of God. He completely meets the demands of reason; he conclusively satisfies the needs of conscience; and, he un-

[20] Hocking: *The Meaning of God in Human Experience*, p. 187.
[21] Bowne: *Personalism*, p. 266.

erringly guides us to realize our destiny, as we follow in obedience the way that assuredly leads to the City of God.

The theological and religious unsettlement of our day, as well as its social disturbances and political confusions, call for a type of preaching with the spiritual accent and the note of dynamic assurance.[22] The average man automatically accepts his religion very much in the same way as he does his politics — on authority. In most instances, this means the authority of tradition — that into which he was born and in whose atmosphere he has passed his days. In such circumstances, he rarely thinks for himself, and he goes on the curious principle that what was good enough for his fathers is good enough for him. This tendency to appeal to the past should not be repressed but directed, so as to avoid the extremes of domination without any opportunity for self-recollection and self-realization. The question of authority is finally a moral and spiritual issue. It cares less for antecedents and more for credentials. It is concerned more with redemption than with illumination. On matters of scientific research we rely on the experts for guidance. In religion, the same course is followed, but its experts are not theologians and ecclesiastics as such, but saints and seers who have personally verified the power of God in creation, the fact of Christ in redemption, and the grace of the Holy Spirit in sanctification. They are therefore able to speak with the accent of conviction, the emphasis of assurance, and the conclusiveness of authority. The central truth and triumph of the Gospel is the Atoning Cross. Its glory can be proclaimed only by those whose lives have

[22] Cf. Burroughs: *The Valley of Decision,* especially Part I, "Philosophies in Practice."

been thoroughly transformed by its power of moral poignancy and spiritual certitude. Such an experience has come to the cultured no less than to the partly developed peoples who but recently have come out of paganism into Christianity. The mission of the church is not to perpetuate systems of organization but to proclaim the veracities of perfection of the entire personality, through Jesus Christ, by virtue of the Indwelling Spirit. Where inward personal conviction and spiritual constraint are known, ample freedom is permissible for generous investigation, without confusing the tentative character of dogma with the finality of faith.

II

THE BIBLE

"Many of the Biblical books were tracts for the times, developing aspects of truth according to the urgent needs of their generation. But we do affirm that the Bible by its power to survive and transform has vindicated the essential soundness of its method and the justice of its perspective. The literature which has fashioned the moral climate of the civilized world may at least suggest to us what is great and what is small in any continuous attempt at moral renovation. A Biblical preacher is not one who repeats Biblical phrases, but one who takes the Biblical standpoint, acquires the same perspective, and feels the same awful sense of God, the same conviction of righteousness, the same yearning love for men as that which made the ancient prophet stand

> 'Like some tall peak, fired by the Creator
> With the red glow of rushing morn.'"

— W. H. P. Faunce: *The Educational Ideal in the Ministry*, p. 107 f.

II

THE BIBLE

One proof of the remarkable vitality of the Bible is seen in the number of able volumes which continue to be published dealing with its unique message and the varied circumstances of its production. Modern scholarship has achieved noteworthy results, not the least of which is the establishment on a firm basis of the revelation of God contained in the Holy Scriptures. It was inevitable that in the early stages of investigation and research, unfortunately called criticism, theories and hypotheses should have succeeded each other with tantalizing rapidity. What often seemed like contradictions of positions were really corrections in accord with more light and fuller knowledge. After a hundred years of quiet and faithful work most of the positions have been established. If the business of interpreting the larger values of the Bible is interrupted by a return to preliminaries, it is due to some writer with more brilliance than balance, who confuses what he is learning with original discovery. We cannot place the Bible on a pedestal and treat it as though it were unlike every other book. The refusal to let the searchlight of severe and impartial investigation fall upon its pages argues a mistaken notion of truth, and increases the spread of both superstition and skepticism. The merits of the Bible can be better known and more adequately appreciated

by the study of comparative literature and comparative religion. The larger part of the Bible deals with history. When it is examined according to historical standards, we find that, in common with other Oriental historians, the Bible writers were not authors but compilers, and that in many instances the work was anonymous. We also learn that uncertainty as to date and authorship is a minor consideration, especially in Oriental history, because customs have remained unchanged for centuries. For instance, more than a thousand years intervene between the Code of Hammurabi and the Book of the Covenant, and yet there is much in common between these two documents. Such unreliability as to time does not affect the intrinsic value of the truth enshrined in these writings. We must further distinguish between the history of ideas and the history of the literature in which the ideas were conveyed. Differences of opinion as to the writers and their times cannot impeach the reality of the ideas. Their existence demonstrates that they were held by certain persons and that it is possible for us to come into fellowship with these souls of an ancient time. Where scholars disagree in these matters, it is hardly wise to dogmatize, in the interest of traditional or modern views.

The study of the Bible with a historical purpose need not interfere with its religious use. It is a vast library of literature intended not to impart information on questions of antiquarian lore and learning but to enable those who use it to be made wise unto salvation as they come into communion with God through Jesus Christ. It is worth recalling a saying of Galileo that the Scriptures were not given us to show how the heavens go but to show us how to go

to heaven. These sacred writings are not a collection but a selection. The Old Testament canon was finally established at the Synod of Jamnia, held after the destruction of Jerusalem. While the right of only a few books to canonical authority was questioned, the larger number received their places of honor because they had already been endorsed by faithful believers. This canon, moreover, represented the thought only of the Palestinian Jews. They rejected the books of the Apocrypha, which were held in high repute among the Jews of the Dispersion as seen in the Septuagint translation. It is unfortunate that the Apocrypha has been discarded or overlooked by Protestantism because it contains books of the greatest spiritual value, like Ecclesiasticus, I and II Maccabees, the Wisdom of Solomon, which are indispensable to a knowledge of the background of the New Testament.[1] We see from the epistle to the Hebrews how much its writer was indebted to the Apocrypha. Note particularly the noble galaxy of saints and martyrs mentioned in chapter eleven. Just as the decisive word concerning the Hebrew canon was given at Jamnia by men who were opposed to the claims of Jesus Christ, so the New Testament canon was determined upon by the Council of Trent, 1546, held to counteract the spread of Protestantism. The New Testament, as now received, was first declared authoritative by the Council of Carthage in A. D. 397; but it was synodically determined as the established canon for the Church of the East and West at the Quini-sextine Council, A. D. 691. The verdict of Trent was an independent utterance in the interest of Romanism. If

[1] Cf. Oesterley: *The Books of the Apocrypha.* Their Origin, teaching and contents.

we dispute the decisions of Hebrew Rabbis and Roman Catholic doctors on fundamental questions of doctrine, why should we accept their judgment concerning the canon, without exercising our privilege to examine the Books for ourselves? We speak of infallibility but like the term "absolute" it is not a relative word, which permits of comparison. Those who are fallible and imperfect have no test of determining what is infallible except to say that it is beyond their purview. To apply it to the Bible and to infer that the book is altogether free from error is to challenge the best judgment of the Christian Church, and to reflect disparagingly on the wisdom of God who failed to make provision for the safe transmission of the sacred volume through the hands of copyists so that it would be immune. Jesus himself set aside the traditional view that the Old Testament was free from error and of equal value in all its parts, as though it came from the hand of God a perfect whole. The writer of the epistle to the Hebrews more correctly estimated the manner of divine revelation. The many ways were by prophet and psalmist, by law and sacrifice, by statesmen and reformers, by parable and symbol, as the occasion required and the circumstances warranted. It came through human channels. The agents were not machines but men, whose divers temperaments and experiences colored the divine communications and enriched them for the steady growth of truth, till it reached sublime completion in Jesus Christ, our Savior and Lord.

This extraordinary literary product cannot be satisfactorily understood by the methods of logic and speculation but by the sympathetic intuitions of a vital Christian experience. This is quite apparent, for the writings were the expression of experimental religion.

The authors responded to the direct influence of the divine Spirit, and their religious sense was quickened and enlightened to understand the ways of God with man, and to interpret them with grateful and gratifying appreciation. The severest test of inspiration is not made by scholars in their discussions of the historicity and genuineness of the documents. It is made by saints who, believing that the Bible is the Word of God, hear the divine voice for themselves and are helped by the counsels, exhortations and promises of the Book in the strain and stress of their trials and temptations. The inspiration which captivates them by its wholesome declarations, and delivers them from the futile delusions of life is the truth which has no necessary relation to the disputed questions of authorship. This is moreover the clear contention of Biblical scholarship, and it has been conclusively sustained by the united testimony of Christian experience, speaking with varied accents and in many dialects, but in hearty agreement as to essential verities. The authority of the Bible is thus vital and not textual or literary. "The Bible is pre-eminently a book of experimental religion. What experience has created we may expect experience to verify. But we must not overlook the inherent limitations of experience, even when interpreted in the largest way, as an instrument of verification. Experience cannot verify alleged historical events in a sacred book; they must be left to historical investigation. It cannot directly verify the authorship of books, that is the province of criticism." [2] We are more deeply impressed by the significance of

[2] Peake: *The Bible: Its Origin, its Significance and its Abiding Worth*, p. 470. In many ways this is the best book dealing with all Biblical problems.

this standard of inspiration, as we remember that the course of revelation was determined by the ability of men to receive it. Another point is that it was not given in a set of dogmatic propositions but in the arena of daily conflict and struggle, with their inevitable vicissitudes of sorrow and joy, of defeat and triumph, of disappointment and achievement. This principle of growth enables us further to discriminate as to the value of the books of the Bible. We do not accept the pessimism of Ecclesiastes, as having equal authority with the optimism of the first epistle of John. We do not consider the ritual regulations in Leviticus as binding as the practical exhortations in the epistle to the Romans, nor do we refer to the vindictive Psalms in the same breath of adoration as when meditating on the Seven Words from the Cross. The inspiration of the Scriptures is religious and spiritual, not literary or æsthetic. To be sure, the finest qualities of poetic genius and high art are found in these versatile writings, and their study as literature should be placed on the same basis, to say the least, as the study of the masterpieces of Greek and Latin classics. But the inspiration of the Bible on our best creative literature was due to its spiritual idealism far more than to its excellent literary forms. "In nothing has the influence of the Bible been more manifest than in that evident desire of English writers to reach out after ideals of beauty, truth, justice, peace, righteousness and usefulness. That sense of moral restraint and longing, and still more that heat of moral passion in the best prose and poetry of our language — where else could these have their source than in the Bible?"[3] The Bible has given men assurance

[3] Work: *The Bible in English Literature*. p. 205; cf. Moulton: *The Literary Study of the Bible.*

in spite of the mists of doubt, and stimulus for nobler living in the face of the distractions and impoverishments of life. The unanimous verdict of these witnesses forcefully demonstrates the power of this Book to make a catholic appeal and to be recognized as "the classical and normative expression of the religious life." We further conclude that "no doctrine of inspiration is essential to Christianity which makes it necessary to prove the entire freedom of inspired writers from mistake, or compels us to reconcile all discrepancies and contradictions which may be found within the pages of the Bible. The writers do not claim omniscience, and men would not believe them if they did. If an absolutely inerrant text of Scripture had been given, in order to be of use it would need an absolutely inerrant interpreter; and who shall keep the keepers?" [4] We think of the Bible as the Book of God, unfolding the mind and will of the Eternal through men, movements and events. It is also the Book of man, giving expression to his penitence and praise, his confession and consecration, his faith and devotion, as an eager answer to the call of God to ascend the mount of vision and transfiguration, through travail and struggle, and to enter into fellowship in mystical communion, attainable only by the "life that is hid with Christ in God."

The charge has been made that Biblical criticism is guilty of the lowered spiritual vitality of the church. It is said that we are no longer able to appeal to proof texts in support of our arguments because perchance they may be contested. We grant that the unhistorical methods of interpreting the Scriptures are no longer possible nor is it permissible to quote a passage without regard to its context. But is the charge so serious

[4] Davison: *The Chief Corner-Stone*, p. 44 f.

after all? The scientist does not use the same style of argument as his predecessors and he wins a hearing because he talks the language of a generation familiar with the theory of evolution. In no department of learning and activity does any one think of using tools and methods which are obsolete and fit for the scrap heap or the museum of antiquities. The popular method of denouncing those with whom we disagree, under the impression that vociferous speech is convincing, and that epithets are arguments is a delusion. Why should what is regarded as an irrational attitude to life elsewhere be considered "rational" only in matters pertaining to religion? If we insist on looking for hidden meanings in the Old Testament, and interpret history as though it were allegory, and declare that the truths of the Christian redemption are contained in the ritual and ceremonial of the tabernacle and the temple, and that the life of our Savior was chronicled in the Pentateuch, the Prophets and the Writings, centuries before it was actually lived under the Syrian blue, then we are following a style of exegesis which is rejected by the present generation, not because of their hardness of heart but because it cannot be sustained by the facts of the Scripture itself. If we hold that the Bible means what it says, we will let it speak for itself in its own way, and not read into the Old Testament the mature revelation of the New Testament. The prophets will not then be regarded as soothsayers and sibyls, whose frenzied utterance might impress the undisciplined emotions but never the trained reason. "Prophecy is no rigidly mechanical voice. It is the melodious utterance of inspired personality, and its notes vary with the rich variety of personality. Each prophet saw the truth with his own eyes, and brought it home to the con-

science of the people in his own way, in direct relation to the present need." [5] The distinction between true and false prophecy, according to Jeremiah, was one of spirit and attitude even more than that of speech, which might disguise the thoughts and intents of the heart. "For him the false prophet was the literalist, the traditionalist, who clung to the past, and refused to advance in the knowledge of God, the moderate who preached the gospel of easy morals and comfortable peace, and himself followed the doctrine he taught; the true prophet was the progressive, who drank of the living wells of religion and thus continually advanced in knowledge and grace, the earnest moralist, whose word was no vain repetition of an empty 'dream,' but a fire that pierced to the conscience of his hearer, or a hammer that broke the stoniest heart in pieces." [6] The superficial student of our own day might reach the conclusion that the modern man is not worrying about his sins because he does not use the penitential language usually associated with such a mood and temper. Is not the spiritual hunger of our day one way in which we acknowledge our sense of sin and seek its removal? When we give ourselves to carry out a positive program of social amelioration and spiritual uplift, is there not underlying it the tacit recognition that the state of the individual and of society is in urgent need of change and improvement? We may not use the same religious words of a former day but if the reality is present the expressions of it may be left to circumstances. Religious practices are much more to the point than religious phrases. There are many causes for the weak

[5] Gordon: *The Prophets of the Old Testament*, p. 139 f; Cf. Smith: *Modern Criticism and the Preaching of the Old Testament.*

[6] *Ibid*, p. 186.

spiritual tone of the church. Let us not seize hold of a dubious cause like Biblical scholarship and lay upon it burdens that are alien to it.[7] Think of such forcible and disruptive causes at work like worldliness, indifference, unreality, snobbery, insincerity, class distinctions. These operate with insidious subtlety in the professedly religious life, where neither foundation nor superstructure are in harmony with the essential truth as it is in Jesus Christ. The church is no longer a witnessing church and far too many of its members lack the note of genuine Christian experience. The laity are busy indeed but much of their activities labeled "religious" has really to do with ecclesiastical machinery. Let us be honest with ourselves and not allow the professional evangelist, whose dogmatism is in proportion to his ignorance, to dominate our thought as to the real difficulties. We evade the issue when we recklessly pour out the vials of antagonism on Biblical criticism since the real seat of our troubles is elsewhere.[8]

[7] These prevalent misconceptions must be removed by the preacher, on whom rests the responsibility of teaching the Church. "Vast numbers of the clergy are frightened by Biblical criticism and lose all real power of teaching the Bible because they shrink from decisions. They never really make up their minds, for instance, whether or no they regard the opening chapters of Genesis as giving a history of primitive times or as 'doctrines in the form of a story.' And without such a decision they cannot really teach. Nor can they really teach the New Testament until they have gained a reasonable conviction about the historical truth of the New Testament records. It is not necessary to be a great scholar in order to do this, and without doing it no man really preaches with conviction or sincerity."—Report of the Committee of Inquiry appointed by the Archbishops of the Church of England on *The Teaching Office of the Church*, p. 69. "The new approach towards the books of the Bible . . . affects beliefs *about* the Bible, but not belief *in* the Bible."—Jastrow: *A Gentle Cynic*, p. 109.

[8] See my *Essentials of Evangelism*, in which some of our urgent problems are considered.

Our Master was the first to use the Old Testament with freedom. The incident of the temptation in the wilderness is a notable illustration of his method in contrast with that of the traditionalist. The spiritual penetration of Jesus was far superior to the bald liberalism and fatal onesidedness of Satan's misinterpretation of the Scriptures. He set the moral above the ritual, and corrected or completed one writing with another. In the phrase, "again it is written," he showed that Scripture must be compared with Scripture, according to the judgment of moral values. He regarded the Old Testament as a record of the redeeming work of God. Not only in the Sermon on the Mount but in his other teaching, he was unsparing in his criticism of the professional exegetes, who were more interested in upholding the echoes of tradition than in understanding and proclaiming the voice of truth. They were so superficially familiar with these writings that they thought of inspiration as of the dead letter and not of the living spirit. The same freedom was shown by the apostle Paul who occasionally adopted the allegorical method of Rabbinic exegesis, but who was peculiarly free from many of its frivolous and fantastic features. It is at times difficult to follow the argument of the apostle and some of his conclusions are hardly persuasive because in these external matters he was very much the child of his time, as he himself acknowledged when he distinguished between the inspiration of the Spirit and his own opinion.[9] But we are never at a loss to understand the ideas and to accept the ideals which he advocated. In spite of those who affect to patronize the apostle to the Gentiles, the latchet of whose shoes they are not worthy to unloose, and in spite of dif-

[9] Cf. 1 Cor. 7: 10, 12.

ferent modes of argument and utterance we shall never fail to build on the impregnable foundations which he laid. It is a fact worth noting that all the New Testament writers were distinguished by their ability, after the fashion of Christ, to interpret accurately and forcibly the thought and spirit of the Old Testament. We do not accept all their exegetical methods but their religious insight is so catholic and comprehensive as to convince us that their arguments are conclusive. The influence of the Old Testament cannot be measured by the number of quotations but from the way in which its ideas are adapted and adopted by the writers of the New Testament. Just as the "mental furniture" of the Bible has become a part of our own literature, so that it is not possible to make a precise analysis which would separate it from other sources of knowledge, so also, and in a large way, the Old Testament was absorbed by the writers of the New Testament to such an extent that their quotations can hardly be distinguished from their own words. These quotations were made from the Septuagint translation, the Hebrew, the Aramaic, and even the popular Aramaic paraphrases and interpretations known as the Targums.[10] The literalist will be disappointed to note that there are quotations from memory not always accurate; there are changes and combinations of words which disregard the original context and make a totally different application; there is also a tendency to depart from the plain sense and read into the passage some new meanings. The allegorical method of interpretation which has prevailed from the time of Origen to the present day has produced many disastrous results because of failure to recognize the progressive

[10] Cf. Swete: *An Introduction to the Old Testament in Greek*, revised by Ottley, Part III. Ch. II.

principle of revelation. Christ is not in "the law and the prophets" to the same extent or in the same way as he is in the New Testament. If this is remembered, much confusion might be avoided through mechanical interpretations, which are really presuppositions and not propositions duly vouched for by the facts of life.[11] When Jesus declared: "I came not to destroy but to fulfill," he implied that the former revelation was imperfect and inadequate, and that it was to be superseded by the more advanced and mature ideas which were no more inconsistent with the earlier than manhood is inconsistent with youth and childhood. His standpoint was that of the prophet with progressive knowledge rather than that of the priest who tries to perpetuate the past. The Old Testament which was the illuminating and inspiring Scriptures of Jesus and his apostles assuredly has elements of permanent value which we could ill afford to overlook. The prophetic interpretations of social and political problems, the devotional messages of the Psalter, the truths of Providence, the teachings concerning sin and righteousness, the strains of hope, of invincible optimism and of high idealism, the urgent notes of patriotism, the convictions of the sovereignty and majesty of God, the vicarious and redemptive aspects of suffering emphasized in Deutero-Isaiah — all this is of permanent suggestiveness and worth.[12] "The annals of savagery and superstition unhappily compose a large part of human literature; but in what other volume shall we find, side by side with that melancholy record, psalmists who poured forth their

[11] Cf. Gilbert: *Interpretation of the Bible. A Short History;* Fullerton: *Prophecy and Authority;* McConnell: *Understanding the Scriptures;* Clarke: *Sixty Years with the Bible.*

[12] Cf. Knudson: *The Religious Teaching of the Old Testament.*

sweet and solemn strains of meditative piety in the solitude of the hills or in the green pastures and beside still waters; prophets who lit up their beatific visions of a blissful future with the glow of an impassioned imagination; historians who bequeathed to distant ages the scenes of a remote past embalmed forever in the amber of a pellucid style? These are the true glories of the Old Testament and of Israel." [13] Just as the Old Testament is indispensable to a thorough understanding of the New Testament, so without the New the many enigmas of the Old Testament cannot be solved. It furnishes the satisfying answer to what prophets earnestly desired, psalmists eagerly craved and historians set forth as they traced the course of all things.

It is when we therefore enter the expansive pages of the New Testament that we reach the land of corn and wine. It is the most joyous book in the world, and yet the marvel is that it was written by those who suffered persecution and privation, for Christ's sake. Its authors did not for a moment suppose that they were making permanent contributions of far-reaching worth; least of all did they think that their writings would take rank with the Old Testament, and be regarded as even more precious than these ancient oracles. The New Testament has been well called the "book for humanity," because its testimony to Christ through gospels and epistles has a universal appeal. This fact is borne out not only by the nearly seven hundred languages and dialects in which it speaks directly to the peoples of the earth, but also by the surprising ways it has opened doors into fellowship with God in Jesus Christ, and inspired fertile activities, in his name, even unto the uttermost parts

[13] Frazer: *Folk-lore in the Old Testament*, Vol. I. p. xi.

of the world. The New Testament is not a literary monument, in the sense that it was the product of the colorless refinement of an upper class, whose classical period lay in the past. It is composed of confidential pronouncements, letters written at fever heat containing exhortations to duty, warnings against danger, encouragements for those in distress, instruction for the unwary and uncertain, guidance for the perplexed, and help for every time of need. "A book from the ancient East, and lit up by the light of the dawn,— a book breathing the fragrance of the Galilean spring, and anon swept by the ship-wrecking northeast tempest from the Mediterranean,— a book of peasants, fishermen, artisans, travelers by land and sea, fighters and martyrs,— a book of the Imperial age, written at Antioch, Ephesus, Corinth, Rome,— a book of pictures, miracles, and visions, book of the village and the town, book of the people and the peoples,— the New Testament, if regard be had to the inward side of things, is the great book, chief and singular, of human souls. Because of its psychic depth and breadth this book of the East is a book for both East and West, a book for humanity; a book ancient and eternal. And because of the figure that emerges from the book — the Redeemer, accompanied by the multitude of the redeemed, blessing and consoling, exhorting and renewing, revealing Himself anew to every generation of the weary and heavy-laden, and growing from century to century more great — the New Testament is the Book of Life."[14] The researches of scholars continue to throw most welcome light on the language and message of the New Testa-

[14] Deissmann: *Light from the Ancient East.* The New Testament illustrated by recently discovered texts of the Græco-Roman world. p. 399 f.

ment.[15] We are thus finding out more clearly that Christianity in the first century, no less than in the twentieth century and in all the intervening centuries, has always transfigured, moralized and spiritualized every phase of thought and activity. And this was done not only under favorable circumstances, but when conditions were most inimical, so that the wilderness of moral destitution and spiritual bankruptcy has been made to blossom with the rose of Christian culture and character.

The Bible has been well described as "the rule of faith and practice"; but its benefits can be fully appropriated only as we discerningly understand the mutual dependence of its several sections and their relations to each other. "Bibliolatry is as great a hindrance as Bibliophobia." The religious use of the Bible is diminishing, so it is said. But this tendency cannot be arrested by setting limits to honest and earnest scholarship; nor by decrying, in pathetic faithlessness, conclusions which are unacceptable to us, because forsooth they upturn inherited opinions. We must maintain at any cost the Protestant principle of free inquiry, which is not synonymous with random guesses, and never consistent with dogmatic prepossessions. The attitude of indifference and neglect towards the Bible is only a passing phase. If it is not to become a settled condition, we must place the Book on a basis which is substantiated by learning and attested by those whose spiritual use of it qualify them to speak with first-hand knowledge concerning it as an indispensable means of grace. These two witnesses from scholarship and spirituality complement each

[15] Cf. Barton: *Archæology and the Bible;* Cobern: *The New Archæological Discoveries;* Moulton: *From Egyptian Rubbish-Heaps.*

other. They unite to exalt the Book which guides those who follow its teachings into filial fellowship with God and into fraternal partnership with men, to bring in the Kingdom which is righteousness and peace and joy in the Holy Spirit.

III

THE PERSON OF CHRIST

"The last word for us is this. When a man sets about judging some masterpiece in art or literature, as long as he knows little about it, he is pleased with his power of judgment. But if he consort in earnest with the masterpiece, till he knows it, the positions are reversed, and he finds that the masterpiece becomes his judge at last — educates him and tests him and shows him himself. Some of us begin by judging Jesus Christ, and find, as we come to know Him, that His standards replace ours, that the very nature of the case requires us, in the old phrase, to learn of Him, and that where we started as critics, we end as disciples — and are glad of it."

— T. R. Glover: *The Christian Tradition and Its Verification*, p. 227.

III

THE PERSON OF CHRIST

THE recession from adverse and dogmatic criticism has begun. The encouraging feature of this change is that it is not reactionary but progressive and in the interest of the whole of truth. One of the big questions that confronts us to-day relates to the Person of Christ. What gives it such significance is the fact that in every age he has occupied the center of the stage, and progress has invariably been determined by an adequate recognition of his claims to supremacy and leadership. He is the central figure of historical importance, and the transcendent place given to him in history constitutes Christianity the historical religion of rare worth and commanding power. As the Founder of Christianity and the perfect embodiment of its hopes and realizations, the influence of his person is stamped upon his followers, and from him they receive intellectual light, moral stimulus, and spiritual dynamic. Just as the paralyzing negations of Buddha found expression in the pessimism of Buddhism, and the moral aberrations of Mohammed vitiated the mission of Islam, so the sublime glories of Christ's character imparted to Christianity the splendors of redemption, which has continued to spread its healing virtues over the world, in spite of the defective practices of Christians. To say that Christianity has failed because its adherents have not measured up to its ennobling standards is not a criticism of Christi-

anity but of them, whose will was not distinctively Christian. Such a course of adverse reasoning does not depreciate the worth of Christianity but unwittingly offers appreciative testimony to the superior merit of its claims upon the life of our own day. Chesterton characteristically remarked: "The Christian ideal has not been tried and found wanting. It has been found difficult and left untried. Men have not got tired of Christianity; they have never found enough Christianity to get tired of." To which might be added a remark of Lord Acton: "Many things contributed to help portions of mankind to accept Christianity without helping them to act upon it." The circumstances under which some of these things happened are mentioned by Canon Robinson, in an extensive and impartial survey, where he reaches the conclusion that, "The conversion of Europe is an event which lies still in the future. The more carefully we study the records of the past, the less surprise shall we feel that the methods by which Christianity was spread throughout Europe resulted in a superficial success, which, in many instances, only fell short of complete failure." [1]

When we speak of the fact of Christ, we are thinking not only of the Jesus of the Gospels but of the Christ of the whole New Testament faith and of the Christ of the Church Catholic, albeit split up into rival and contentious sectarianisms, which have militated against a unanimous practical confession of the Lordship of the divine-human Savior. Since his unique and unprecedented appearance, he has continued to appeal to men with a penetrating winsomeness that baffles description. The impact of his influence upon personality and the resulting response is one of the note-

[1] Robinson: *The Conversion of Europe*, p. 571.

worthy facts of history. There went out from him virtue to heal and strength for heroic endurance, in the face of most exacting sacrifice. Those who confronted him found themselves in the presence of one with whom they had to reckon. An attitude of opposition towards him signified the darkness of conscience deepening into unmentionable depravity; while the attitude of friendship brought others into the growing light and increasing consciousness of freedom as the children of God. It is worth noting that the gospel of John, which is an intense spiritual meditation on the historic personality of Jesus Christ, sets him at the parting of the ways. On the one side were his enemies, whose blindness was deliberate for their vision was warped by the perversity of sin; on the other side, were his disciples marked by sincere devotion, although marred by the lapses due to infirmity of the will. Those who endeavored to occupy a neutral position, like Nicodemus the wavering and Pilate the irresolute, are referred to with scant sympathy. The controversy between Jesus and the religious leaders was not one between "intuition" and "erudition," but between light and darkness. Jesus assumed the rôle of a critic of religious tradition because he so thoroughly understood its menacing defects. With a tone of authority, far more penetrating than that of any prophet, before or since, he undertook to set aside the perverted conceptions of God and the erroneous notions of duty and responsibility. "Ye have heard that it was said to them of old time . . . but I say unto you" — and then he proceeded to offer a more comprehensive and adequate program of life, more worthy of the honor of God and making for the greater dignity of man. The independence of his teaching is marked less by originality than by the fullest conceivable approximation

to all truth. Those who argue learnedly about coincidences, with intent to discredit the teaching of Jesus, have forgotten the law of action and reaction, and do not understand the psychology of personality. Jesus appealed to conscience not as lawgiver but as Redeemer. In doing so he made his claim to obedience more mandatory for those who experienced the renewal of life. There is a finality in his appeal, beyond which there could be no higher and better jurisdiction. "He that will come after me, let him deny himself and take up his cross daily and follow me." He exacted submission from his disciples and received it because they were persuaded that his life was the final manifestation of unsullied purity, immaculate goodness, perfect truth and divine power. His life offered the spacious background for his teaching. "The ideal which he set forth as the divine way of living he himself first lived." [2] This teaching thus had a dynamic quality in that it not only offered an exacting and enduring norm but also imparted power towards its realization. He thus superseded ritual and ceremonial legalism by emphasizing an inwardness that guarded against unreality, the incipient peril of religion. "The teaching of Jesus was so much confined to fundamental, eternal, truly ethical principles that in point of fact there can hardly be said to be any detailed injunctions. The details are mere illustrations — often paradoxical illustrations — which have, indeed, a certain coloring which is local and temporary, but this coloring can easily be distinguished from the principle which they illustrate." [3] Sumptuary legislation is superfluous where the Spirit of Christ is in control, and

[2] Mathews: *The Messianic Hope in the New Testament*, p. 132.
[3] Rashdall: *Conscience and Christ*, p. 71.

those who insist on specifying rules for particular spheres have yet to understand the liberty of the life that is hid with Christ in God. Jesus commanded obedience from the very outset and his disciples gave it to him without reserve. The position which he held in their faith and practice after his resurrection and the Pentecostal outpouring, was one of degree and not of kind. Their experience was surely richer but it was a spiritual progress from less to more, and not a transfer into a state radically unlike that in which they had previously found themselves. "We cannot explain primitive Christianity either as the transformation of the Jesus of history into the Christ of faith, or as the evolution of a Jesus-cult out of a current series of Christological doctrines." [4]

The Christ of experience is the Jesus of history. The apostolic witness is a confirmation of the claims made by Jesus in the days of his flesh. His consciousness of sufficiency was expressed in such utterances as: "Come unto me all ye that labor and are heavy laden"; "If any man thirst, let him come unto me and drink"; "I am the Way, the Truth and the Life." [5] His ability to forgive sins, which is the prerogative of none other than God, was challenged; but the facts silenced his gainsayers, more especially as they were endorsed by the works of power. His function of mediatorship was expressed in the words: "All things have been delivered unto me of my Father: and no one knoweth the Son save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him." [6] The title "Son of man" which was frequently on the lips of Je-

[4] Moffatt: *The Theology of the Gospels,* p. 174, note.
[5] Matt. 11:28; John 7:37; 14:6.
[6] Matt. 11:27.

sus had much more than eschatological significance. The phrase was doubtless suggested by the apocalyptic book of Daniel; but he gave it a richer interpretation because the content of his consciousness surpassed anything hitherto experienced. He knew that he was the sent of God, the Messiah of long-standing promise, the Deliverer of Israel and of the nations. He refrained from referring to himself as "the Christ" because this title had unfortunate political associations, due to current misconceptions created by a misapplication of it among the religious leaders. His mission was not to establish an earthly kingdom but to gather into the fraternal fellowship of spiritual unity all kindred souls, without regard to nationality. This association of congenial spirits is referred to as the Kingdom of God. But let it be emphasized that those who are admitted into it have the experience of the direct control of God over their lives. Admission is by virtue of it, and the union is for the sake of extending the rule of God over all life, for only where the Kingdom of God comes could the will of God be done. And it has come by both cataclysmic and constructive processes.[7] The spirit which inspired the Son of Man might be illustrated from three passages. His sympathy with all classes was shown when he freely and informally moved among them, "eating and drinking," and was a man among men. His purpose in doing this was, "not to be ministered unto but to minister, and to give his life a ransom for many." This service of sacrifice set forth yet another phase of his mission, which was "to forgive sins.[8]

Jesus was truly like us in that he was decidedly human; and yet again, he was not like us because the

[7] Cf. Streeter: "The Historic Christ," in *Foundations*, p. 73 ff.
[8] Matt. 11:19; Mark 10:45; 2:10.

divine glory dwelt in him in such fullness. This surpassing distinction was recognized in the use of the other title, "Son of God." In the earlier parts of the Old Testament it was applied to kings and judges and even to the nation as a whole. But in a later period, it was used of the Messiah. The Baptist was the first to give this significant name to Jesus. Peter's confession at Cæsarea: "Thou art the Christ, the Son of the living God," was an acknowledgment on behalf of the disciples. Those who experienced and witnessed his works of power bore similar testimony. Although Jesus himself seldom used this title, what it represented to him might be seen in certain passages: "All things whatsoever the Father hath are mine"; "All things have been delivered unto me of my Father."[9] He had a consciousness of God and a union with God which none of the prophets possessed. They referred to themselves as the servants of the Eternal; he spoke of himself as the Son of the Highest, not only as to absolute dependence upon God but also as to his perfect fellowship with him. There was no bar between him and God. He moreover did not think of God as the powerful Creator of the world, or as the Sovereign Ruler of the universe, or as the imperial Lawgiver of the human race. These are functions of God, but more important than what he does is the fact of what he is in himself, as our Heavenly Father. Knowing God in this thoroughgoing way, Jesus had a sense of God, unlike anything in the entire range of religious experience. The sublime idealism of the Beatitudes was an impressive reality in his own life and so he commended it to others. The central virtue in this series of related graces is: "Blessed are the pure in heart: for they shall see God." Those

[9] John 1:19 ff.; Matt. 16:16; John 16:15; Luke 10:22.

who have a vision of God can estimate life by a standard of values unlike that which is current among men whose conception of greatness and usefulness are materialistic rather than ethical and spiritual. It is "the unique, theanthropic self-consciousness of Jesus," which explains the extent of his influence over mankind, from the times of the apostles to the present day. The nature of his purity of character cannot be adequately appreciated when we refer to him as sinless. He was not only free from evil in a passive sense, but he was possessed of holiness in an emphatically positive way. "The sinlessness of Jesus was not of that natural, sweet, poised, remote and æsthetic type. It was not the harmonious development of that principle of sonship through the quietly deepening experiences of life — just as his nightly communion cannot have been simply a blessed and oblivious respite from the task of each day, but its offering, outspreading and disentangling before the Father who prescribed it." [10] His uncompromising challenge: "which of you convicteth me of sin?"— failed to receive a rebuttal from the enemy.[11] This is the "element of presumption" which has been well called "the crux of Christianity." Jesus asserted a mastery over life by reason of his unique position as mediator between God and man, as well as between the old and the new. This claim was resented by his judges who condemned him to the Cross as a blasphemer but such a course was a cowardly evasion of the issue. The testimony of history has condemned their shortsightedness and sustained with increasing

[10] Forsyth: *The Person and Place of Jesus Christ*, p. 7; Cf. G. Stanley Hall: *Jesus, the Christ, in the Light of Psychology*, Vol. II, ch. 6.

[11] John 8:46.

approval the heroic stand of Jesus Christ, which told so impressively on the early church that its literary witness, the New Testament, is conclusive evidence to the fact that "they all set him in the same incomparable place." [12] When Jesus declared in the Upper Room: "He that hath seen me hath seen the Father," he implied that he brought the final answer to the question of the ages: "What is God like?" Other teachers argued on the basis of probability; they drew inferences from data at best but limited; their arguments from cosmology and teleology, and their appeals to the Absolute oftentimes had a bewildering effect. While we regard with profound respect these earnest efforts of master minds, it must nevertheless be acknowledged that God cannot be known by speculation but by the illumined intuitions of the soul. "To the philosophic mind God remains a difficult problem, but to the religious temper things are very different. To it God is the one great reality never very far away, and is conceived not as an abstraction, nor as a force, but as a personality." [13] We can thus understand why the revelation of Jesus Christ is distinguished by fullness and finality. Its acceptance always and everywhere is followed by fruitfulness of life. The essence of Christianity is found in its truth of redemption and not in its moral teachings which are a consequence. "The religion is to be identified not by its ethics but by its theory of salvation and by its actual provision for saving human individuals in their historic con-

[12] Denney: *Jesus and the Gospel*, p. 329. The section of this volume dealing with the self-revelation of Jesus is one of the finest specimens of text criticism and exegesis, pp. 143–328. Cf. Scott: *The Apologetic of the New Testament*, p. 252.

[13] Glover: *The Conflict of Religions in the Early Roman Empire*, p. 133.

text." [14] Those who receive forgiveness which is a far deeper thing than goodwill, have the witness within themselves, and their unanimous confession might be uttered in the words of the apostle: In Christ, "we have our redemption through his blood, the forgiveness of our trespasses according to the riches of his grace." It smacks of a patronizing spirit, closely akin to insult, to say of the greatest interpreter of Christianity that he was not a theologian but a religious man. It is also futile to argue as though Paul did not mean what he said. To be sure, the religious experience of the apostle, as that of all the New Testament writers, was the basis of their intellectual efforts in expounding their Christology; but why disparage one at the expense of the other? "The Jesus of history passed into the Christ of experience, not in virtue of any mere change in the imagination of his followers, but by the objective universalization of his power." [15] The early interpreters of Christ first had a profound experience of redemption and this led them to formulate their faith in ways that were intelligible and convincing.[16] Our categories of thought and our intellectual processes reflect the philosophy and science of our day. So was it with them. But if our conclusions are not Christocentric, it is foolish to disguise the poverty of our spiritual experience by a vain discussion of philosophy and theology, which, even if superior to that of a former day, as regards theory, stand condemned as incapable of producing richer types of living.

[14] Hocking: *Human Nature and Its Remaking*, p. 384.
[15] Mackintosh: *The Doctrine of the Person of Jesus Christ*, p. 394.
[16] Cf. Andrews: "The Title ΚΥΡΙΟΣ as Applied to Jesus" in *The Expositor*, March, 1918, p. 207 ff.

"Children of men! not that your age excel
In pride of life the ages of your sires,
But that ye think clear, feel deep, bear fruit well,
The Friend of man desires." [17]

It has been well said that "in the personality of Jesus there is something which belongs to every age, as in the greatest art and poetry." [18] Let us beware lest we become so absorbed in discussions of detail as to fail in obtaining an adequate conception of the sublime glory of him in whom there appeared a new type of personality for the redemption of the world. A remarkable feature of the New Testament is its balanced view of Christ. Nowhere did its writers magnify his divinity at the expense of his humanity. They rightly apprehended and fully appreciated the Godhood and the manhood of our Lord, without falling into dualism, the error of a later age. They recognized that "there was congruity between the two aspects of a consciousness, which in its depths was single as his personality was single." [19] The final word of the New Testament is the testimony of John's gospel, which presents "the historic consciousness of Jesus as the perfect union of the supernatural with the natural." There was found in him not the supernatural by the side of the human but within it. Thus was John able to write of the Incarnate One, whose character was full of grace and truth, "we beheld his glory, glory as of the only begotten from the Father"; and testify from personal experience: "For of his fullness we all received, and grace for grace." The divine life was manifested in the historic Jesus. As soon as we begin to discuss how this was accomplished,

[17] From "Progress," by Matthew Arnold.
[18] Cameron: *The Renascence of Jesus,* p. 227.
[19] Nolloth: *The Rise of the Christian Religion,* p. 202, note.

we enter the field of controversy where battles have been fought in every age of the church, and there are not yet signs of peace. The last word can never be said on this subject, but it should be possible to consider it without animus and without differences of viewpoint being regarded as sinister attempts on the part of devout thinkers to minimize the glory and dignity of our blessed Lord. Much of the disputation was caused by metaphysical conceptions due to an inadequate psychology of personality. It is needless to review the many stages which were reached and passed during succeeding centuries, when the positions of an earlier day often reappeared in new dress at a later day. It is sufficient to note that these Christological controversies were earnest attempts to construct and reconstruct conceptions of the person of Christ, in accord with the historic experience of Christian tradition and in the interest of the faith which was capable of reasoned convictions. This is verily the standing task of the Church; and as we think of this cloud of controversialists, we can hear their challenge, to take up the task where they laid it down. Our duty is to give a clear and thoughtful presentation of the person of Christ and to engage in the full and courageous preaching of Christ, as he who alone is able to meet our needs with the same surpassing competence with which he met the several needs of former days.[20]

The modern study of personality is conducted from the standpoint of psychology and not of logic. Human consciousness is far more complex than has been supposed. We are learning that a single individual can

[20] The interested student is referred to the article "Jesus Christ" by President Mackenzie in the *Encyclopædia of Religion and Ethics*, Vol. VII, p. 505 ff., for a thorough and discerning survey of the course of Christological thought. See also *The Doctrine of the Person of Christ* by Mackintosh, p. 122 ff.

hold within himself two divers strands without imperilling the unity of will. "The essential meaning of personality is self-hood, self-consciousness, self-control and power to know." When we think of this truth with reference to God, we mean that "complete and perfect personality can be found only in the Infinite and Absolute Being, as only in Him can we find that complete and perfect self-hood and self-possession which are necessary to the fullness of personality." [21] The objection to belief in the divine personality was largely due to an anthropomorphism which retained the defects of human existence. Since personality is self-communicative, we think of the Divine Being, the All-Father, not as residing in self-contained isolation but as sharing his glory. The charge that God thus becomes a magnified man is answered by the doctrine of the Trinity. "Divine personality has the full meaning and value of human personality, but the conditions of existence are not the same in the two cases. There is a true similarity of content, but not in form, and it is in respect of form that it is important always to bear in mind the difference between the earthly and the transcendental." [22] Since God is Love, the Incarnation is a revelation of the Eternal within the limitations of the temporal. It was inevitable that divine love should manifest itself in the way it did, not for illumination but preëminently for redemption and the consummating union between God and man. Here lies the vital distinction between the historic Eastern and Western theologies. "To Western theology, the Incarnation was always a fact, whereas

[21] Bowne: *Personalism*, p. 267 f.
[22] Mozley: "The Incarnation" in *The Constructive Quarterly*, December, 1918, p. 703; Cf. Kelman: *The War and Preaching*, p. 36 f.

to the Greeks it was always a philosophy. When Western theology developed a complete scheme of its own (in Anselm), the Incarnation appeared as merely the necessary preliminary to the death of the Incarnate God which was the pivot of the new system. With the Greeks the vital point was the Incarnation of God; with the Latins it was the Death of God Incarnate." [23] Is it not possible to unite these two conceptions in a higher synthesis, and to say that in Christ we have "God's real Presence," and that he is not man or superman but the supernal man, the Lord from heaven? We then join with Browning and hope not only for the professor but for many others clouded by doubt that:

> "When thicker and thicker the darkness fills
> The world through his misty spectacles,
> And he gropes for something more substantial
> Than a fable, myth, or personification,—
> May Christ do for him what no mere man shall,
> And stand confessed as the God of salvation." [24]

We thus think of the Incarnation of Christ in terms of a redemptive experience. In spite of differences of theological phraseology and creedal accents, we are at one with the historic testimony of the Christian Church. What of it, if the creeds failed to make prominent features in the person of Christ which we to-day regard as indispensable? This was inevitable in view of the development of thought. Whether it was Athanasius and his fervent espousal that "Christ is of one substance with the Father," as against the negations of Arius; or the leaders of the Council of Chalcedon who pronounced in favor of the real human-

[23] Temple: "The Divinity of Christ" in *Foundations*, p. 231, note.

[24] *Christmas Eve*, XXII.

ity of Christ, " co-essential with the Father according to the Godhead and co-essential with us according to the manhood," as against the subtleties of Docetism, Eutychianism and Nestoriansim; or Luther who ruthlessly brushed aside all speculation and affirmed the divinity of Christ on an exclusively experimental basis; or the Kenotic theologians of modern times such as Fairbairn who declared that Jesus nullified himself, and that in him there was exhibited a divine self-limitation for redemption in much the same way as there was a divine self-limitation at Creation;— we must recognize in every one of these representative utterances earnest and forceful attempts of the Christian consciousness to give expression to its faith in Jesus Christ, our Savior and Lord. What form our own faith should find expression must be determined, not by theological prepossessions but by a vivid experience of Jesus Christ as our Redeemer. Since much speculation has been arid and fruitless, we cannot in justice to all the facts discard metaphysics and theology as hair-splitting vanities, as though the worship of God with the intellect belongs to an alien and superfluous sphere, in comparison with worship quickened by the emotions and intuitions. Such a practice of intellectual asceticism would surely expose us to the worst evils of mysticism and impoverish the religious experience in whose interest an attempt at separation was undertaken by the Ritschlian school. As soon as we say that Christ has for us " the value of God," we are compelled to introduce ethical standards, and they cannot be adequately understood without the exercise of reason. If we surrender it, we would at once be exposed to " mythical fancies " and erratic exaggerations, which have actually overtaken the modern advocates of religion who discard metaphysics. He

who is the Way, the Truth and the Life appeals to the entirety of our complex personality, and we find in him that which convinces the intelligence, satisfies the heart, stimulates the will. He is the completest embodiment of all the graces and virtues, far beyond the ideals of the wisest minds, but within the grasp of even the untutored intellect. "In spite of the separation of time and the frequently exasperating uncertainty of the tradition, we who occupy our place in the history of Jesus through the centuries can still feel his presence near us, with his trust in God and his nearness to God, his relentless moral earnestness, his conquest of pain, his certainty of the forgiveness of sins, and his eternal hope. And when we absorb ourselves in the contemplation of that figure we feel a great uprising of the spirit. For there we touch indeed upon the foundations of our own spiritual and personal existence." [25] If this quickening experience of the radiant reality of Jesus is to appeal to our age, touching all its related interests and necessities, we who profess him must reckon with such modern forms of thought as vitalism, activism, and pragmatism, which are in the philosophical succession of those monuments erected by the reason during the course of history, to the honor of God and the benefit of man. Let us moreover remember that whatever conclusions we reach do not have finality, for, "personality is greater than any of its expressions or manifestations in word or deed." And this is true in a larger and deeper way of the divine-human personality of Jesus Christ.

We think of our experience of God, and we know that it was made possible through Christ. Our confessions of indebtedness to him is not an echo of the apostolic testimony or that of the historic Church.

[25] Bousset: *Jesus*, p. 211.

It is assuredly in accord therewith, but it is expressed in keeping with the characteristic thought and life of our own day. We turn to the New Testament and we find that the Person and Presence of Christ dominated and controlled the life of the first Christian century. When we turn the pages of the Church's history, we are also impressed that wherever the display of power was exhibited, without let or hindrance, miracles of spiritual grace were wrought through Christ on the same large scale. It is not by depreciating propositions about him that we magnify the glory of his Person. We must recognize that propositions are secondary but indispensable because they are explanations of our grasp and acceptance of the living Person himself. He is to us the Revelation of God and the Salvation from God, for the remission of sins, for the culture of character, for the practice of the noblest conduct. If we bear in mind the ruling purpose of God in giving his only begotten Son, we would have no difficulty in accepting the marvelous truth of the humiliation of Christ, so finely uttered in Paul's hymn of the Incarnation in Philippians 2: 5–11. The unselfish condescension of our Lord was real and complete in every way. His earthly life was lived in a spirit of unity so that the divine and human dwelt in the one personality and not in "two separate water-tight compartments," acting at one time as God only and then again as man only. We magnify the glory of his grace when we acknowledge that in many things he was the creature of his time and that he used the language and thought forms of his own day, speaking to those who came in contact with him, not with the scientific precision of modern times but in a popular style which his immediate hearers were able to understand. The epistle to

the Hebrews which exalts the majesty and sufficiency of Christ makes much of his human experience, rejoicing in the fact that the author of our eternal salvation was made "perfect through sufferings"; that though he was a Son yet he learned obedience by the things which he suffered; and that he was tempted in all points like as we are yet without sin, so that he is able to succor them that are tempted.[26] And yet we are not impressed by his identity with us as by his unlikeness to us. "It is the infinite difference of Christ from us that has made an infinite difference for us. It is what is more than human in him, even in his sympathy, that has transformed the meaning of his life from despair to a glorious hope in God."[27] The Gospel of the Incarnation is that God is love and that he is engaged in a restless quest to save the lost. In the fulfillment of this self-imposed mission, the Eternal God did not hesitate to assume limitations which prevented the full exhibition of his power but which were in perfect harmony with it. Those who imply that the Incarnate Son of God was influenced by the religious and political life of his day and that his ethical demands were suggested by his eschatological outlook which suggested a speedy end of all things, reason in a circle, and close their eyes to the larger and more vital facts which obtained in the early church. Indeed, the Incarnation was a glorification of all human life, and it opened doors for the emancipation and transformation of everything in nature and humanity. The power, justice and holiness of God magnify his greatness; but what meets our needs is God who as intimate and infallible associate enters into personal relations with us and establishes our peace of mind and

[26] Hebrews 2: 10, 18; 4: 15; 5: 8.
[27] Mackenzie in *Ency. of Rel. and Ethics*, Vol. VII, p. 549[2].

happiness.[28] One who experienced and witnessed the bitter tragedies of the war wrote: "Religion is impossible when we try to do without or go beyond the Incarnation. Metaphysical speculation which tries to go beyond the God in man and find the God Absolute is valueless from a living and religious point of view. The Rock of Ages is the Divinity of Christ, and in him there lies the solution of our problems, and the inspiration of our lives." [29]

It is only as we accept Jesus as the final revelation of God for the redemption of the human race that we can appreciate the fact that all through history he has occupied the center of faith, hope and love. He not only incorporates all that is good but he inspires us to an imitation of this goodness. The three founded religions are Christianity, Buddhism and Islam. After we set aside the superficial similarities concerning what was personal, positive and universal in them, we begin to travel in widely opposite directions as soon we appraise the quality of the merit which their founders transmitted to their followers.[30] In fact, no comparison is possible between the pessimistic teachings of Buddha and the fatalistic doctrines of Mohammed on the one hand, and the spiritual optimism of Jesus Christ, on the other. It is not surprising that in spite of their missionary propaganda, neither Buddhism nor Islam has been able to captivate the imagination or the heart of the world. They remain in the Orient where they originated, and wherever they have held undisputed sway civilization has been stagnant. Jesus Christ has secured different results.

[28] Cf. Hocking: *The Meaning of God in Human Experience.* Chap. XV, "The Need of a God."

[29] Studdert-Kennedy: *The Hardest Part,* p. 200 f.

[30] Fairbairn: *The Philosophy of the Christian Religion,* Bk. I, Chap. VIII.

Wherever he has been honestly and intelligently acknowledged, the light of God has dispelled the sin and superstition of men and ushered in a renaissance of life. He is to-day the one vital factor to be reckoned with by men and nations.[31] Admittedly and confessedly, he is the one satisfying Redeemer. On the mission field no less than at home, it is his personality that possesses the mightiest spiritual dynamic for the regeneration and redemption of all life. We are sustained on the highest levels by our vision of God perfectly mediated by Jesus Christ. We think of him both as *Lux Mundi* and as *Dux Mundi.* He is the only sufficient Consoler and Benefactor of the human race. In the light of the Christian centuries, we accept the verdict of a Hindu ascetic as a prophecy: "There is this difference between Christ and the other religions of the world: all the others are passing away or will pass away. Christ alone will remain."

[31] Cf. my book, *The Coming Day,* Chap. IX, "Christ or Chaos?"

IV

THE WORK OF CHRIST

"In the teaching of Jesus, and especially in the words which He uttered with the solemn appeal that men should let them sink down into their hearts, in the preëminence given to His death, in the preaching of the apostles, and the appeals of the Epistles, the eclipsing topic is the Cross and its redeeming sacrifice. The great saints, the men and women who have spread abroad Christ's name and hazarded their lives for His sake, whose sanctity has been persuasive Gospel and compelling Epistle, have all stood at the foot of the Cross. The millions who have had a common experience of pardon and peace and purity, all with united breath,

'Ascribe their victory to the Lamb,
Their triumph to His death.'"

—W. M. Clow: *The Cross in Christian Experience,* p. 3.

IV

THE WORK OF CHRIST

THE supreme place given to Jesus Christ in the early church was not due to the singular glory of his character but to the unique grace of his redemption. The emphasis was distinctly laid on the transaction at Calvary, and everything else was considered in relation to it. The gospel is not the word of aspiration but the word of reconciliation. Its sublime ideal is a compassionate Savior, through whom man rises into union with God and realizes his eternal destiny. We rejoice to know that Christ is the noblest Exemplar but the evangelical view, in harmony with the New Testament, goes far beyond that position, and regards him preëminently as the only Redeemer of the human race. It is in a very partial sense that we call them redeemers, who served their nations to the limit of sacrifice unto death. It is a species of sentimentalism that compares the sacrifice of recent years on the battle field and at home with the sacrifice of Jesus on the Cross. The experience at Gethsemane and Golgotha was that of the holy Son of God, for the sake of a sinful world, to remove its spiritual bias, to redeem it from disaster, and to reconcile the race to God the Everlasting Father. The heroic deeds of sufferers called forth by the war, in common with similar exhibitions on former occasions, were performed in the name of patriotism, humanity and honor, to defeat the insane aggressions of tyranny. We would be unfair to the martyrs and

patriots of every age and nation if we exalt their service and think of it in the same terms as that rendered by our blessed Lord. They would be the first to repudiate any attempt to honor them in this mistaken way. It would minimize the Passion of the Savior and misinterpret the task they were entrusted to discharge.

The death of Christ is the ruling and regulative truth of the New Testament, and it received conspicuous attention from the authors of these writings. Had they not regarded it as of fundamental importance, we would be at a loss to explain the large amount of space taken by the four gospels to furnish such full particulars of the events during the last week of our Lord's life, while his ministry of teaching and miracle receives so much less attention. The book of Acts is a record of missionary activity undertaken by those who were persuaded that in the Crucified One alone is there salvation, "neither is there any other name under heaven that is given among men wherein we must be saved." The epistles constantly revert to the death of Christ, while the privileges and obligations of the Christian life receive their impulse from it more than from any other feature of the many-sided mission of Jesus. The Apocalypse is a consistent pæan of victory over defeat, disaster and desolation, through the merits of the Lamb of God, who was slain and did purchase unto God with his blood men of every people and nation.[1] An impartial examination of the New Testament leads to the unavoidable conclusion that it knows only one gospel — that of the Atonement. "To preach the love of God out of relation to the death of Christ, or to preach the love of God in the death of Christ, but without being able to relate it to sin, or to preach the

[1] Acts 4: 12; Rev. 5: 9.

forgiveness of sins as the free gift of God's love, while the death of Christ has no special significance to it — is not, if the New Testament is the rule and standard of Christianity, to preach the gospel at all." [2] The Word of the Cross is unmistakably stamped on the pages of the New Testament, and indeed the history of the Christian church cannot be understood apart from it. We could hardly improve on the sublime words of the ancient creed: "Light of light, very God of very God, who for us men and for our salvation came down from heaven." The governing aim of the coming was to give his life a "ransom for many." The apostle John well expressed the truth: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." This conclusion is sustained not merely by appealing to proof texts but by the far more comprehensive argument from Scripture principles, which solidly and unanimously bear out the conviction that the gospel is one of redemption. It is further supported by the testimony of the experience of communion with God in Jesus Christ.

It is a futile speculation to inquire whether there would have been an Incarnation if sin had not entered the world. We believe that in the Word made flesh there was a revelation of the perfection of man and the realization of the ideal of humanity. What Jesus achieved through union with God would doubtless have been the experience of man if there had been no estrangement by sin. The full significance of the Incarnation, however, is not found in the truth that Christ was the example of implicit obedience to the divine will, after whom our lives must be patterned. We hold with Westcott that: "Christ fulfilled for man

[2] Denney: *The Death of Christ*, p. 206.

fallen the destiny which was provided for man unfallen. He realized absolutely under the conditions of earth the divine likeness which neither one man nor all men could reach. He gained for the race that for which they were made." But this was accomplished by way of the Reconciling Cross. The function of the Incarnation was not independent, as though it was an atonement in itself; it was rather contingent on the only atonement the New Testament knows anything about, even the sacrifice on Calvary. "The traditional dogmatic conception of the Incarnation, with which the idea of an Incarnation independent of sin, and designed to consummate creation, is usually connected, does not lift us into a region of eternal or ideal truth; it does not enlighten our minds in the knowledge of Christ; it only lifts us out of the region of historical and moral reality. We have the practical interest of Christianity as well as the broad sense of the New Testament with us when we stand by the view that Christ Jesus came into the world to save sinners." [3] This is the evangelical conception and it is far more profound than the idea which regards the Incarnation as the central act on a basis that is metaphysical rather than ethical, and sentimental than spiritual. Noble as are the men who espouse this aspect of the work of Christ, we cannot but think that it is an attempt to modify "the offense of the Cross" and its uncompromising condemnation of sin. Such is the conceit and delusion of the human heart that it resents the call to penitence and regards the progress of civilization as a proof of the advanced culture of character. Sir Oliver Lodge referred to a state of

[3] Denney: *The Christian Doctrine of Reconciliation*, p. 184. For the opposite view, see Griffith-Jones: *The Ascent through Christ*, Bk. II, Ch. II. "The Purpose of the Incarnation."

affairs before the war when he said that "the higher man of to-day is not worrying about his sins at all, still less about their punishment; his mission if he is good for anything, is to be up and doing." This type was no doubt absorbed in programs of relief and reform and assuredly made some headway; but it was really a sincere and endless task of mopping up the floor instead of first turning off the spigot. The war has made these facts convincingly evident. Without attempting in the least to minimize the crime of Germany, we must nevertheless acknowledge that the world was sinking in a slough, in spite of its vaunted achievements. If we are to be delivered from the worse perils of victory, it cannot be by leagues of peace apart from the regeneration of the human heart.[4] Let us, however, not think of sin as simply the concern of the individual but as a bias and bondage which stamps its desolation on successive generations of society. And this treacherous evil cannot be removed by a process of evolution which discredits personal and communal responsibility.[5] We are celebrating the Prohibition amendment and are anticipating the time when there will be a dry United States. But let us not be deceived that legislation by and of itself could usher in the millennium. The call for vigilance and virtue is more insistent now than when the struggle was waged in the open. The war is over but what about the endless war with entrenched evil within the human heart and with organized evil in society, supported as it is by vested interests, and made evident on all hands by ignorance and poverty, destitution and crime, exploitation and profiteering, corruption and hypocrisy? Who is sufficient for these things?

[4] Cf. my book, *The Coming Day*, Ch. III on "Armageddon."
[5] Cf. Mackay: *The Disease and Remedy of Sin.*

What is the remedy? Whence cometh the cure? Our answer is found in the New Testament, endorsed by the voices of redeemed multitudes of every age, including our own. It is only the way of the Cross that offers salvation from sin and security against future disaster. If the Cross humiliates us, it also emphasizes the dignity of human life and makes clear its true values. A chaplain who had witnessed scenes of unmentionable desolation at the Front, also noticed, as others had done, that a wooden cross or a stone cross had strangely escaped damage. This was not regarded as a coincidence but as a parable of the undying love of the suffering God. "In the midst of our fallen civilization the Cross stands untouched. Christ has stood in the midst of the fiery blast with outstretched arms calling the stricken peoples to the shelter of his love. His arms are outstretched still, and there is room for the world between them. Broken business men, bereaved parents, lonely maidens, fatherless children, there are shelter and solace for all beneath the shadow of the abiding cross. It towers above the wrecks of time. If that had gone all had gone. We could not have replaced the cross. We can build new churches, and new businesses, but not a new cross. If the Savior had perished, all had perished." [6] This thought has been finely expressed in verse by one, whose son wrote that in a village recently shelled everything was in ruins except three crucifixes — one inside the battered church and two in the churchyard.

"'Mid all the horrors of the reddened ways,
The thund'rous nights, the dark and dreadful days,—
The Cross Still Stands!

[6] Tiplady: *The Cross at the Front*, p. 114.

And, 'mid the chaos of the Deadliest strife,—
A Church at odds with its own self and life,—
His Cross Still Stands!

. . . . . .

Faith folds her wings, and Hope at times grows dim;
The world goes wandering away from Him;—
His Cross Still Stands!

Love, with the lifted hands and thorn-crowned head,
Still conquers Death, though life itself be fled;—
His Cross Still Stands!

Yes,—Love triumphant stands, and stands for more,
In our great need, than e'er it stood before!
His Cross Still Stands!"[7]

All this constitutes an urgent challenge to the Church to proclaim the Gospel of the Cross with enthusiastic conviction, in order that its rich mystic message might make its deep appeal to the conscience, grip the soul and impart to it a new motive, a pure impulse, a large vision and steadfast endurance. The saints of every age obtained their rapture, passion and joy for sacrificial service through the experience of redemption. From Paul in the first century to the least known saint of the twentieth century, an unbroken chorus of grateful praise has gone up to high heaven, and deeds of charity have been performed in every land, inspired by the work of the Crucified and Victorious Christ, who supplied their needs, out of the inexhaustible opulence of his grace. Well might it be said: "Public liberty rests on inward freedom and the cross alone gives moral freedom, and moral independence, to the mass of men, who were left to slavery even by the heroic moral aristocracy of stoicism. It is the cross that makes moral worth an infectious

[7] Oxenham: *"All's Well!"*, p. 30 f.

power, keeps character from being self-contained, and gives a moral guarantee of a steady social future. The cross is the spring, not of self-possessed and individualist righteousness, but of that creative and contagious goodness which makes possible the social state. Only at the center of the cross does the man find himself in his kind, and both in God. A creative, missionary, and social ethic springs only from religion; and it springs most from the religion which is able to clothe us with the power of the creative, loving, outgoing God." [8]

The New Testament writers were unanimous in confessing their faith in the Atoning Cross. They further interpreted this sublime truth from the standpoint of their own individual and communal experience, and with due regard to the thought-forms of their day. The apostle Paul, who felt the pressure of the law, gloried in the cross of our Lord Jesus Christ as bringing justification by faith. The apostle Peter, impulsive and daring, rejoiced in the living hope that had come by the resurrection of Christ from the dead. The author of the epistle to the Hebrews, impressed by the Levitical system of sacrifice and priesthood, emphasized the truth that the way into the very presence of God, symbolized by the Holy Place, had been opened by the blood of Jesus, who offered one sacrifice for sins, once for all, and forever. The apostle John who gazed upon the mystic vision of the "Strong Son of God, Immortal Love," saw in the divine-human coming the offer of fellowship in eternal life with the Father and with his Son Jesus Christ.[9] Just as their experience was not exclusive, so their conceptions

[8] Forsyth: *The Cruciality of the Cross*, p. 43.

[9] Cf. Gal. 2:20; Rom. 5:1; 1 Peter 1:3; Hebrews 10:10, 19; John 17:3; 1 John 1; 2, 3.

of the significance and power of the death of Christ were not final. They were persuaded that in this surpassing revelation of divine grace there were truths which no one could exhaust. It was surely the inspiration of the Holy Spirit which guarded them from limiting the scope of the atonement by propounding any theory of it. The fact was so tremendous that after they had testified to its saving appeal to them, they wisely refrained from speaking *ex cathedra,* as though the wisdom of God began and ended with them.

Nothing impresses us so much in the writers of the New Testament as their liberty of thought and liberality of sentiment. They were religious men before they were theologians, and they knew that the heart had reasons which the reason itself could never fathom. A besetting sin of theologians has been due to their failure to distinguish between poetry and prose. The dogmatic spirit, so much in evidence among them, has the effect of freezing out the resurgent feelings, and where they endeavor to clarify the truth, they infrequently dim its splendor and darken counsel by presumptive premises, whose conclusions are out of harmony with the stirring realities of the Christian life. As we look back on the course of theological thought, we think of the theories of the Atonement, propounded at various periods in the history of the church, not in the spirit of conflict which often animated the contemporary contestants, but as earnest efforts to obtain a clearer and fuller understanding of the work of Christ for human redemption. Let us remember that each age interpreted the truth in accordance with the intellectual world of its own times, as did the apostles. Let us therefore not be slow to avail ourselves of the same privileges, and, in the liberty of the Spirit, pursue

our investigations for the fuller enriching of the common knowledge and experience of the power of Christ to save unto the uttermost. The patristic period, up to the twelfth century, was influenced by the custom of ransom in settling differences between civilized nations and barbarous peoples. Brigands infested the lands and those whom they took into captivity were released by the payment of a ransom. How natural to think that freedom from the captivity of sin was secured by the ransom-life of Jesus Christ. The suggestion was moreover in accord with the New Testament, but the metaphor almost became a caricature of the truth in the hands of speculation. "But to whom did he give his soul a ransom for many? Certainly not to God: why then not to the devil?" This interrogation of Origen became an affirmation, and for many years the church practically accepted the superior greatness of Satan, without realizing that such a recognition was a contradiction. Gregory of Nazianzus sharply challenged this view: "If now the ransom was given to no other than the possessor who had power over us, I ask to whom was it offered and for what cause? Was it to the evil one himself? Shame upon the blasphemy. Then doth the robber receive not only a ransom from God but God Himself as a ransom, and thus an exceeding reward for his tyranny, for the sake of which ransom also it was right for us to be spared." It was Anselm who took issue not only with this particular interpretation but with the ransom theory, as utterly inadequate. He lived in the Mediæval Age, when romance and chivalry lightened the tedious atmosphere of the times. The theory was too gross, and he submitted what is known as the "satisfaction theory." God's honor was violated by sin, and Christ by his life of obedience and the sacrifice

of his death made it right with God on behalf of the impotent sinner. The chief defect of this theory was in its imperfect conception of God. He was considered as a Sovereign rather than as a Father, and his love as the cause of the satisfaction was not emphasized. Its conception of sin was also "unethical and superficial." The theory was more in harmony with the penitential system then in vogue, borrowed as it was from paganism, than with the teaching of the Scriptures. The protest against this theory was made by Abelard. He laid the stress on the subjective aspects of the atonement, that is, on its "moral influence" upon the sinner. This was done at a later age by Bushnell, whose noble contribution, "The Vicarious Sacrifice," has been aptly described as "the work, not so much of a systematic theologian, but of a great preacher, and has all the force and vigor natural to one who thinks concretely rather than abstractly."

The "forensic theory" reflected the current thought of the post-reformation age, when man thought of God in terms of the prevalent idea of kings exercising absolute authority, and when the study of jurisprudence was exalted as one of the great departments of learning. Protestant scholasticism here excelled itself, as it interpreted the purpose of the atoning work to secure exemption from punishment, without violating the dignity of justice. The utter sinfulness of sin was duly recognized and its removal was shown to be secured by the substitution for the sinner of the perfect and sinless One, on whom the wrath of God descended. While Scripture phraseology and even Scripture thought were logically appealed to in support of this theory, the serious criticism of it is that it does violence to the truth of the unity between God the Father and Jesus Christ the Son. It also im-

poverishes the conception of the reconciliation which was not between God and the sinful race, as though the Heavenly Father needed to be appeased, but between the sinful race and God. In all of these theories appeal was made to proof texts more than to Bible principles. Sentences were often wrested from their textual and historical context, on what we now regard as a mistaken theory of Biblical inspiration. Let us guard against a similar error without sitting in cynical judgment on the spiritual aristocracy of the Christian Church of the centuries.[10]

The heart of the gospel lies in the truth that "God was in Christ reconciling the world unto himself." The atoning sacrifice was the work of God as much as it was that of Christ. It is the vision of the suffering God and not "the supreme untroubled God of power" which has captivated the imagination of modern times. This truth was remarkably helpful to the men in the trenches and on the field, where lay the wounded, the dead and the dying. It also brought comfort to the sad ones at home. "God is suffering, but triumphant, love. The final revelation of God in Christ who suffered, died, and rose again to go on suffering in his church, finally tears the Almighty God

[10] It has not been possible, nor did I think it desirable, to do more than lightly touch on the great theories which have held the attention of the church. The interested student will feel indebted to Principal Robert S. Franks for his comprehensive treatment of this entire subject in *A History of the Doctrine of the Work of Christ*, two volumes — a storehouse of historical and theological learning, and promising to be the standard for many years. David Smith, author of *The Days of His Flesh*, has just written a charming introduction to the study of this central theme of Christianity, entitled *The Atonement in the Light of History and the Modern Spirit*. For those who cannot wade through Franks, I would suggest *The Doctrine of the Atonement* by Mozley, especially valuable for its historical exposition.

armed with pestilence and disease from his throne, and reveals the patient, suffering God of love who endures an agony unutterable in the labor of creation, but endures on still for love's sake to the end." [11] Since God is love, he must suffer, "not alone with us but also for us, and *at our hands.* For the 'hardening of our hearts,' i.e., their alienation from reality, due to our preoccupation with our own suffering, could hardly be overcome except by seeing that in the actual mesh of our own experience the brunt of our selfishness has fallen upon *him,* and that he, in this sense, bears our sin in his own body. It is such a God, active in history and suffering there, that Christianity declares as the most important fact about the world we live in." [12] Where the truth of the Fatherhood of God is adequately understood, in the New Testament sense, we think of sin as the cause of estrangement, as an outrageous violence of love, as a criminal dismemberment of society. It is true that a father may disinherit his son but he cannot "defiliate" him, and the anguish of the father does not cease when the law has given him satisfaction. The relations between himself and his son are outside of the sphere of law and superior to it; and there is happiness only when the son returns in penitence from the far country of negligence, recklessness and disobedience, and once more completes the family circle. So is it with God and the unfilial children of men. We think of the *wrath of God* not as an exhibition of vengeance but as "love itself burning its way against opposition." We think of the *forgiveness of*

[11] Studdert-Kennedy: *The Hardest Part,* p. 71.

[12] Hocking: *Human Nature and Its Remaking,* p. 399 f. On the "passibility" of God, see Fairbairn: *The Place of Christ in Modern Theology,* p. 483 ff.

sins, less as the vindication of the divine honor and more as the victory of the divine love whose energy has secured a positive and favorable answer from man in the gratitude of love. The initiative was taken by God. "We love because he first loved us." We think of *penitence* not as induced by fear of punishment but called out from those "who feel the stain rather than the chain of sin," and who through very shame have resolved to renounce irreligion and ungodliness and walk in the noble path of dutifulness and duty. Punishment is not considered in its material aspects but as a consciousness of spiritual separation from the fountain of life, love, liberty and joy. It has been well said that, "the Scriptural conception of ἱλάσκεσθαι is not that of appeasing one who is angry, with a personal feeling, against the offender; but of altering the character of that which from without occasions a necessary alienation and interposes an inevitable obstacle to fellowship. Such phrases as 'propitiating God' and God 'being reconciled' are foreign to the language of the New Testament." [13] In fact, the term propitiation is a pagan idea, suggested by ceremonial sacrifices offered to unethical gods. In this original sense it is foreign to the thought of both the Old and New Testaments.[14] It was not God who had to be propitiated but man who had to come to himself and realize the folly of his ways and return from evil to good, from darkness to light, from slavery to freedom, from enmity to fellowship. The means by which this was effected was the Atonement of Christ. But let us guard against

[13] Westcott: *The Epistles of St. John,* p. 87.
[14] Cf. Smith: *The Atonement in the Light of History and the Modern Spirit,* p. 143 ff.

speculative abstractions and numerical categories which are both unreal and superficial.

Sacrifice is not a loss but an offering, which enriches him who makes it no less than those for whom it is made. Blood is the symbol of life, and the atonement is executed by life for life. If, for instance, we read "the life of Christ" in those places where the phrase, "the blood of Christ" is used, this truth would become more vivid. "But now in Christ Jesus ye that once were far off are made nigh in the *life of Christ*." "How much more shall the *life of Christ* who through the Eternal Spirit offered himself without blemish unto God cleanse your conscience?" "*The life of Jesus* his Son cleanseth us from all sin." [15] But we should always bear in mind the evangelical truth that the Saviorhood of Christ does not depend solely on his life "in the days of his flesh," as though he were merely the Teacher of the Kingdom of God and the Example of the highest living. It was the offering of his precious life in death that has given such incomparable value to the supreme sacrifice on the Cross. Thus Peter wrote: "Ye were redeemed with precious blood as of a lamb without blemish and without spot, even the blood of Christ." [16] Death is not alone the sore evil we are inclined to regard it. The loss is experienced by those who survive and who miss the familiar face of the loved one; and yet it is not all loss when we remember the disciplinary effects of such a separation even in times of peace. When death takes place for the cause of country and liberty, as on the recent stupendous scale, we regard

[15] Ephesians 2:13; Hebrews 9:14; 1 John 1:7. Cf. Nairne: *The Epistle to the Hebrews*, p. xciv ff.

[16] 1 Peter 1:19.

it as the occasion of realizing the higher destiny of humanity. So also are the benefits of the race secured through the death of the surgeon in the discharge of his duty, of the student experimenting in the laboratory with poisonous germs, of the missionary who goes to the malaria infested country. When Professor Pettenkefer determined to discover the effects of the cholera bacilli by experimenting on himself, his students tried to dissuade him. But he insisted on his right to take the risks and said: "Health and life are very high earthly gifts, but not the highest for man. The man who wills to stand higher than an animal must be ready to sacrifice even life and health for a higher ideal good." [17] Death for a great cause dignifies both it and life. This was the thought of Jesus when he said: "Whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it." Paul was equally clear on this subject, when he thought of death as gain, not only for himself but for those on behalf of whom he might be called upon to face physical dissolution, if such was the will of God.[18] "The fear of death, the power of death, the distrust of God's love because of suffering — all these vanished when the Christ died. In very truth he submitted to that penalty which all lives must endure, but he suffered to conquer, and he died to rise. And all for the sake of others." [19] Considering the character of Christ and his exceptional relations with God and man, his death for the redemption of mankind has given unspeakable worth to his offering. It

[17] Quoted by Gardner: *Letters to a Soldier on Religion*, p. 59.
[18] Mark 8: 35; Phil. 1: 21 ff.
[19] Mathews: *The Messianic Hope in the New Testament*, p. 118.

was not an incident in his ministry but the supreme purpose of it, and the Incarnation was magnified and glorified by the Atonement. "Not Bethlehem but Calvary, is the focus of revelation, and any construction of Christianity which ignores or denies this distorts Christianity by putting it out of focus." [20] Jesus said: "To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth." What he meant by this declaration is seen in another: "And I, if I be lifted up from the earth, will draw all men unto myself." [21] He became the Magnetic Christ by being the Redeeming Christ. *In hoc signo vinces.* First, last and all the time, the Cross is the symbol of Christianity. We thus gratefully rejoice in the atoning sacrifice and we celebrate heartily the exemplary union of Christ with the Father in his unimpeachable obedience to the divine will. Christ's suffering through death enables us to understand his sympathy with the afflicted and desolate, towards whom he was moved with compassion. To be sure, we regard him as the Way and the Truth, and we are assured that he furnishes the final answer to every quest in ethics. But we also think of him as the Life, through whose atoning work we obtain the dynamic power to solve every ethical problem, pertaining to all conditions, as manifested in the divers experiences of the individual and of society. The work of Christ comprehends his Incarnation, Passion, Death, Resurrection and High Priestly Intercession before the throne of God, "for us men and for our salvation." They are all aspects of the one life and not to be treated independently of each other. It was a life, from glory to glory, and includ-

[20] Denney: *The Death of Christ*, p. 235.
[21] John 18:37; 12:32.

ing the long interval between the two. He came from the bliss of the Father's very Presence to the burdens of earth. While here, he traveled, hastening slowly, from Nazareth to Golgotha, from the mount of Ascension back to the more excellent glory and to the Father who loved him before the foundation of the world.[22] Thence has he continued to come through his Spirit during the Christian centuries, revealing himself to us as our Companion and Comforter, our Savior and Guide, our Lord and Life. We think of these experiences as manifestations of One who is invisible but making himself known as spiritually present with us.[23] The living, interceding and quickening Christ is thus a fact of experience and not a dogma of the schools. The Word of Reconciliation can never be fully comprehended. "We drop our plummet into the depth, but the line attached to it is too short, and it does not touch the bottom. The awful processes of the divine mind we cannot fathom. Sufficient for us to know that through the virtue of the one Sacrifice our sacrifices are accepted, that the barrier which sin places between us and God is removed, and that there is a 'sprinkling' which makes us free to approach the throne of grace."[24]

We receive the atonement by faith, and we genuinely partake of the benefits of "love divine, all loves excelling," only as we have the spirit of Paul who said: "the love of Christ constraineth us." We thus accept the inevitable obligation enforced by the apostle John: "Hereby know we love because he laid down his life for us: and we ought to lay down our lives for the brethren."[25] This implies an identification of our

[22] John 17: 24.
[23] See *The Coming Day*, Chap. VI, "The Second Advent."
[24] Sanday and Headlam: *The Epistle to the Romans*, p. 94.
[25] 2 Cor. 5: 14; 1 John 3: 16.

lives with the life of our Savior in a passion of love and allegiance. Just as he did the Father's will to the point of sacrifice, so must we renounce self-will and find in the divine will our freedom, peace and joy in service. Those who experience the redeeming power of Christ unhesitatingly give him the place of preëminence in their own lives. They are in practical earnest because to them it is not a question of doctrine but of personal deliverance and of social obligation. The efficacy of our life is measured by its harmony with the spirit of the Cross. Our faith in the atonement must be evidenced in the fidelity of an atoning life, within the church and without its pale. The need for such a convincing apologetic was never greater than at the present day, when talk of reconstruction must be endorsed and supplemented by deeds. Thus shall the blessed Redeemer "see of the travail of his soul and shall be satisfied."

V

THE WORD OF EXPERIENCE

"No system of knowledge can bring to light the inner nature of the Eternal Heart. Only experience will suffice for that, and an experience of it is possible only if God himself breaks through somewhere in the universe and reveals the heart we seek in a life we can appreciate and interpret. Christ is the place in the universe where God himself breaks through and shows the power of love in full operation. Not as storm and thunder, not as fire and earthquake, but as love, that suffers long and is kind and will not let go, does God come to seek us and find us and save us. We could go on in our sin and stand anything but that. When that love is clearly seen and felt and known, it conquers and more than conquers. It becomes the most dynamic moral force in the universe. It saves, it renews, it transforms, it vitalizes, it spiritualizes. It works the one real miracle which proves that God has come. It makes out of men like us persons who can exhibit and transmit the same love which saved us. We discover how to become living epistles of the thirteenth of First Corinthians."

— Rufus M. Jones: *The World Within*, p. 31 f.

V

THE WORD OF EXPERIENCE

THE most convincing Christian apologetic comes from Christian living. In the final analysis, we are impressed by values and not by logic, by intuitions and not by the reason. It were better to say that these two approaches to life do not belong to rival camps but complement each other. The challenge of reason cannot be set aside in favor of the advocacy of the feelings. Truth has been likened to a "seamless garment." Religious experience is based upon religious ideas, and any attempt to rationalize it is with a view to obtaining a *rationale* of it. Reason is "organized experience seeking truth." There cannot be a contrast between the theoretical and the practical reason, for there is only one reason. To make a distinction between the two, as though they were apart, is to confuse the twofold manifestations of the one cause, to give the impression that what is practical is irrational, and to place a premium on superstition. It is true that where we cannot know we can feel; but this is only another way of emphasizing the supremacy of love. "The appeal to the heart is the appeal to the unproved, but not, therefore, unauthorized, testimony of the best moments, when their vision of truth is clearest." [1] To fall back on feeling, under these circumstances, is to assert the full range of experience

[1] Jones: *Browning as a Philosophical and Religious Teacher*, p. 308; Ch. X, "The Heart and the Head — Love and Reason."

against the negation that arises from only a part of life.

> "So let us say — not 'Since we know, we love,'
> But rather 'Since we love, we know enough.'" [2]

Such a conclusion sustains the contention of psychology in favor of the essential unity of human life, in opposition to the theory of a tripartite division into body, mind and spirit, separated in water-tight compartments. The relation between the physical and the psychical can be illustrated by the alcoholic who becomes "a victim of premature senility of mind and body." The experiments of psycho-therapy furnish innumerable instances of cures wrought by mental suggestion.[3] Recall the experience of Pentecost which dated a new epoch in human life; and we see that the coming of the Holy Spirit deepened the self-consciousness of the disciples, released unexpected powers and imparted new insight and understanding touching the mind, the emotions, the will. The literary monument of this notable movement is the New Testament. It is a volume of perpetual inspiration because "taken as a whole (it) represents the most astonishing outburst of intellectual and spiritual energy in the history of our race." [4] No part of life was excluded from the emancipating experience and transforming influence of the divine Spirit. Indeed, at all periods of "high tide experience," in the history of the church, the influence of the Spirit of Christ has made for the intensification and the expansion of personality. Since human life is thus a united

[2] Browning: "A Pillar at Sebzevar."

[3] Cf. Worcester, McComb and Coriat: *Religion and Medicine;* and, "The Mind and the Brain" by Hadfield in *Immortality,* edited by Streeter, p. 20 ff.

[4] Denney: *Jesus and the Gospel,* p. 149.

whole, we cannot place the seat of religion in the feelings, after Schleiermacher; nor in the intellect, after Hegel; nor in the will, after Kant; but in the unified consciousness which alone can rightly reckon with all aspects of personality. The attempt to separate the religious from the secular, as though the two were apart and unrelated, is due to the same defective conception of personality, and has done not a little to lay its withering blight on the life of society and nations. Monasticism was the product of the ascetic ideal, and its perversions and corruptions were spread over the mediæval age, but not there alone, for the chapters of Protestant history dealing with Puritanism make dismal reading. We should therefore guard against the earnest but misguided attempts of a self-centered individualism and its dreams of a post-mortem heaven. We must see life steadily and see it whole, in its complex unity as an expanding and developing process of divine self-revelation, through struggle and conflict between lower and higher forms. "The religious experience, which is indeed the soul of personal religion, does not consist in passing states, but is what the name should imply — an experience whole and entire which is religious through and through, so that our experience of business, of politics, of art, and of all human relationships, becomes a religious experience." [5] The appeal of experience then is to facts and to all the facts. It is the plea for investigation and verification without predetermined limitation, and for the sake of progress.[6]

[5] Temple, quoted by Jones: *The World Within*, p. 27.

[6] "Experience is in its full sense a metaphysical, not a psychological term. It implies something more than an impression — a subjective reaction. For experience is the coming together of ourselves with something else. It contains by its very nature two elements — an inward and an outward. It always connotes reality. Experience is the way in which reality comes within our

The validity of this argument is not questioned but it has been applied differently. The interpretations have at times been controversial, and even contradictory, due to divers and dissenting propositions. Think of the several arguments by which the mind of man has been led to the conclusion concerning the reality of God. The cosmological argument proceeded from effect to cause. The teleological was impressed by the evidences of design and adaptation to purpose, enforced by the marvelous organism of the human body, so remarkably confirmed by the theory of evolution. The ontological proceeded from thought to being. The moral argument began with the testimony of conscience and appealed to a supreme authority directing and controlling all things.

The sense of conflict and communion has been common to every religion. "The human race has moved, almost as if bewildered, between the alternatives of a God who comes close to man, who knows and sympathizes with our human lot, and a God dwelling apart and beyond all intercourse with man." [7] At all times men have been stirred by a variety of impulses. Some have been influenced by the appeal of fear, others of courage; some follow the fashion and drift with the crowd, while others are brave to think for themselves, and so brave the risks of dissension from accepted beliefs; some are stirred by suggestion and realize needs of which they had hitherto been unconscious. These appeals are furthermore determined by consid-

consciousness: it is the witness to our contact with things. We know them through our experience of what they are. So we cannot go beyond it: we have got to the bedrock. We have no other standard of what we mean by fact and by reality."—Henry Scott Holland in Report on *The Teaching Office of the Church*, p. 74.

[7] Stratton: *Psychology of the Religious Life*, p. 300.

erations of sex, age, temperament, education. But in the final analysis, the convincing word is spoken by experience, whose content is enriched or impoverished by the character of the influences molding it.[8] Its testimony is vital because it is personal, and its witness is to a change wrought through surrender to a power without. Beliefs, emotions, practices are the fruits of religious experience, but its essence is the consciousness of a Presence, with whom communion is practiced according to the measure of knowledge, apprehension and possession. "It is the boast of science that it deals with things, not names; that it proves everything by experience, brings every proposition to the test of immediate consciousness. Religion has no other proof, no other test for its truths; it is by his own experience a man proves the truth that 'blessed are the humble and meek'; it is by the test of immediate consciousness that he learns — if he does learn — that God 'is not far from each one of us.'"[9] The Christian experience is avowedly the highest and best, because of the unique character of Christ who so thoroughly impresses the surrendered life by his saving and sanctifying grace. Such a life thereby expresses the virtue of redemptive power in the healing evidences of "love, joy, peace, patience, kindness, generosity, fidelity, gentleness, self-control." The diversified types of Christian experience bear glowing witness not only to the versatility of Christ but also to his sufficiency in meeting and satisfying a wide variety of needs, determined by temperament, tradition and training. This experience, moreover, is not a subjective fancy, due to auto-suggestion, evolved from the inner

[8] Cf. James: *The Varieties of Religious Experience;* Royce: *Sources of Religious Insight.*

[9] Jevons: *An Introduction to the History of Religion,* p. 10.

consciousness. The subjective change is accomplished by faith in an objective power or rather Person, who is a quickening reality. In him we enter into the fellowship of life, light, and love, and confess our assurance in the words of the apostle: "I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day." It is this note of certainty that distinguishes the New Testament writers and the multitudinous hosts of the redeemed of every age and nation, whose salvation was not a matter of charitable hope but of unqualified assurance.

There are many elements which constitute Christian experience. The various processes of conviction of sin and penitence, of forgiveness and growth in grace, of conversion and sanctification of life, of communion with God and confession of him, take place under a variety of circumstances.[10] No two individuals have a similar experience, though underlying it there is a sublime unity. It is the richness of its content, far more than the fact of its universality, that has guaranteed to it a secure place in the life of humanity and justified all its claims to superiority. Its reality is further endorsed by its unity in variety. The personal experience of the apostles was expressed in terms of thought with which they were familiar and most in sympathy. They appealed with unanimity to the profession of purity and the practice of piety. It was however not to be expected that the Jew of Palestine, the Hellenistic Jew, the proselyte, the cultured pagan and the unlettered Gentile would regard the sublime and central figure of Christ in the same way. Each one considered him from his own angle of vision, but all were equally persuaded that in Christ

[10] Cf. Davison: *The Indwelling Spirit.*

the God of grace and truth was present. If we remember this inward harmony, we can appreciate more fully the distinctive emphasis which, like the facets of a diamond, makes the light shine with greater brilliance and more luminous attractiveness. The differences were all the more significant because the early preachers of the gospel proclaimed an experience and not an inference, a redemptive fact and not an ethical theory.[11] The opulence of this experience is illustrated in the New Testament writings. The ethical type is represented by the Synoptic gospels and the epistle of James; the apocalyptic type, by the book of Revelation; the intellectual type influenced by Alexandria, by the epistle to the Hebrews; the evangelical type colored by Rabbinic exegesis, by the epistles of Paul; the mystical type, by the gospel and epistles of John. No one of these types was exclusive. There was rather a blending of them and the strain of each appears in all. The same has been true in every period of the Church's history. Those who were coming out of paganism in the early centuries, had an experience not unlike that of present-day converts on the mission field; and yet what diversity there was at that time, as there is to-day! In the Middle Ages, the experience was influenced by the institutional and scholastic phases of thought, as that of the post-reformation period, down to modern times, has been influenced by the Renaissance and by philosophy, science and literature. Roman Catholic piety is unlike Protestant piety, as it in turn is different to that of the Greek Church; and again what diversities we witness in Protestantism, liberal and evangelical! If it is true that, "much of our sensitive and emotional

[11] Cf. Rawlinson: *Dogma, Fact and Experience,* Ch. I, "Religion and Temperament."

experience is so fluent as to defy accurate definition or even description, except in the most general way," it is also the case that Christian experience varies from age to age.[12] We must then reckon with its expansiveness, if we would retain its vitality and progressive continuity. "The *likemindedness* of men in all ages is a fact, in spite of their differences — but their *like-heartedness* is a still greater fact."[13] Does this not suggest to us the inadequacy of the historic creeds for the expression of our own experience? Is it not evident that we must formulate our own confessions, and that, with elasticity, unlike the cast-iron dogmatism which has weakened the great symbols of the Christian Church? We are not called on to imitate the past but to initiate further advances in doctrinal utterance, and to insist on tests of conduct in harmony with the historic witness of Christianity and in accord with the *testimonium Spiriti Sanctus internum.* When we confess our faith in the Holy Spirit we acknowledge the validity of a vital Christian experience, giving us direct contact with the living Christ. We thus receive a sense of fellowship with God and of unity with those who have a like spiritual experience. We are further given a quickening of the moral nature which imparts clearness of insight, illumination of wisdom, discerning sensitiveness, mastery over evil, emboldened utterance, consistent action and harmonious living. Our privileges are not fewer than they had, on whom the Spirit first came with Pentecostal unction. It is the same God with whom we have intercourse, by the grace of the same Christ, in the enlightenment of the same Spirit of truth, life and power.

[12] Bowne: *Theory of Thought and Knowledge*, p. 143.

[13] Buckham: "What is Christian Experience?" in *The Constructive Quarterly*, June, 1917, p. 355.

It is only as we recognize the reality of a present inspiration and illumination, that we become free from the snares of formalism, the pettiness of bigotry, the blight of narrowness, and are enabled to extend the kingdom, worthily of the Triune God.

Just here we must anticipate a criticism, and meet it frankly. The claim of mysticism is to the immediate consciousness of the divine Presence and of relation with God independently of any mediation. While the need for such an experience is acknowledged, we are reminded that the tendency towards spiritual isolation and exclusiveness has exposed many of its advocates to extravagant irrationalities. But the false type should not lead us to overlook the true mysticism of those, whose communion with God enriched their relations with humanity. "If the experience of God does not, on the whole, enhance the attachments of human life, one must judge on these principles that the experience is not of God." There is a speculative mysticism "in wandering mazes lost," which was "too much interested in what is *not here* but beyond somewhere in the ineffable." [14] There is also a practical mysticism of the New Testament type which has exhibited its fragrant graces in genuineness of worship and in fruitfulness of service. Its representatives, "far from being the unpractical, dreamy persons they are too often conceived to have been, have weathered storms, endured conflicts, and lived through water-spouts which would have overwhelmed souls whose anchor did not reach beyond the veil. They have discovered an inner refuge, where they enjoy the truce of God, even amid the din of the world's warfare. They have led great reforms, cham-

[14] Hocking: *The Meaning of God in Human Experience,* pp. 225, 327.

pioned movements of great moment to humanity, and they have saved Christianity from being submerged under scholastic formalism and ecclesiastical systems, which were alien to man's essential nature and need. They have been spiritual leaders, they are the persons who shifted the levels of life for the race. They have been able to render these services because they felt themselves allied inwardly with a larger personal Power than themselves, and they have been aware that they were in immediate correspondence with Some One — a Holy Spirit, a Great Companion — who was working with them and through them." [15] Such believers had an unwavering certainty of vital relationship with the God of Holy Love, who revealed himself in Jesus Christ. They did not think of God as the Absolute, alone and apart from men and shrouded in a mist of despotic sovereignty. They rather thought of God as the Associate of man; not the barren spectator of human activities and miseries but the bountiful sharer in all their weal and woe. Their testimony was furthermore a protest against the devitalizing influences of secularism in the church. To be sure, there were extremists among them. But we would be unfair if we fix our attention on the fanaticism of Montanism, Quakerism and even of certain phases of Methodism, and forget the ennobling contribution made by these movements to the well-being of the church and the welfare of humanity. Recall their spirit of brotherhood, their character of holiness, the fervor of lay religion, and the freedom from the perils and pitfalls of sacerdotalism which offered to every believer open access to Christ. The paramount worth of the inner life was emphasized

[15] Jones: *Studies in Mystical Religion*, p. xxx f.; in many ways the best book on this subject.

by Methodism at a time when Protestant scholasticism had eliminated the individual on whose behalf the Reformation was initiated. It was moreover a period when religious externalism had weakened the Protestant witness to the democracy of religion and the individual's assurance of acceptance with God in Jesus Christ. It was Wesley's recovery and revival of Christian certainty as a distinct and central feature of the New Testament experience, as valid in his day as in that of the first century, which has given to Methodism its special place in the thought and life of the Christian Church. Its vitality has always been due to its conception of Christianity as an experience and not a creed. Should it depart from this distinctive position, it would be a calamity felt within its borders not only, but throughout the church at large. This assurance of peace and unity through the witness of the Holy Spirit is radically different to the peace which conscience finds as it relies on "the absolute authority of a Father-confessor," taught by Alphonso Ligouri, one of the authoritative teachers of the Roman Catholic Church.[16] Wesley guarded against the excesses of individualism by establishing the class meeting, where the experience of the one was endorsed, corrected, modified and enriched by the experience of the many. Here, the communion of saints was magnified to the glory of Christ; the dangers from the practice of introspection and the reliance on mere emotionalism were watched and avoided; and room was found for a diversity of expression, all centered in Christ.[17] There could be no illusion in such

[16] Harnack: *History of Dogma*, Vol. VII, p. 108.

[17] Cf. Workman: "The Place of Methodism in the Life and Thought of the Christian Church" in *A New History of Methodism*, Vol. I, p. 3 ff.

an experience when its conclusions were substantialy confirmed by the collective witness of successive generations of persons, who found in Christ the forgiveness of sins, the sanctification of conscience, and the genuine ennoblement of life. The church does not consist of the official clergy as Romanism holds, but of the community of Christian believers. So understood, we are safe in saying that the individual reaches Christ through the church, in the sense that all the singularities and eccentricities of individual faith and feeling are balanced by the fraternity of Christian souls. The solitary person who would thus cut loose from the Christian community is delivered from vagaries and idiosyncracies, and his experience is greatly enlarged as it is verified and tested by that of others.[18] This is the true cosmopolitanism and genuine catholicism of Christian experience; and its word brings persuasion to all who, with open mind and eager spirit, are willing to consider its credentials and abide by them.

It is well to be reminded that the New Testament is a book of religion and not of theology. What it says of doctrine is the outgrowth of experience.[19] It is "first and basal in all living and thinking. All theorizing must go out from experience as its basis and must return to it for verification."[20] Its reality is a fact beyond dispute; and the unbiased study of its data must lead to a conclusion in closest accord with those who hold the experience in hearty sincerity and assurance of spirit. It does not always follow that those who have the experience are able to explain

[18] Cf. my book, *The Faith and the Fellowship*, Ch. IX, "The Loyal Fellowship."

[19] Cf. Peake: *The Bible*, Ch. XIV, "The Part played by Experience in the Creation of Scripture."

[20] Bowne: *Personalism*, p. 303.

it. This does not imply a vagueness in the experience but an incapacity in the art of explicit speech. But this is more than compensated by the alluring testimony of the life, which is the more important consideration. The true expert in religion is the saint and not the theologian, as such. We must not, however, confuse instinct with faith or credulity with belief, and place sentiment in opposition to reason. The intellect must be reckoned with in any adequate interpretation of experience, religious or otherwise. Faith is not the product of feeling but the producer of feeling, and there must be the exercise of both thought and will in the initiation and development of faith which relates to the whole experiment of life.[21] For religion is both real and reasonable. It is a synthesis of the intellectual, the institutional and the mystical factors; and there is true catholicity, only when all three are considered in a thoroughgoing appraisal of religious experience. Faith then is an intellectual grasp, a moral apprehension, an emotional seizure, a volitional practice — all of which unitedly result in a spiritual experience. "Faith when perfected, becomes a real spiritual self-consciousness, in which the human spirit and the divine are in free communication with each other." [22] When we refer to experience, it is that of the present. The appeal to the past is made for purposes of confirmation and to seek the principle of continuity. How various have been the influences operating on life, as seen in the contributions of science, art, philosophy, literature. Thus also has religion been affected, for "it draws its sustenance from the deep soil of accumulated social ex-

[21] Cf. Oman: *The Problem of Faith and Freedom*, p. 411.
[22] Inge: *Faith and Its Psychology*, p. 233; Ch. XI on "Faith and Reason."

perience and from the wide spreading roots of individual inheritance and impressionability." [23] We can therefore obtain correct and reliable "value-judgments," as we relate the present to the past in a thorough review of all the elements of complex living during the centuries.

We have referred to the testimony of saintliness as conclusively authoritative. But there is no uniformity in this realm, as though it were possible to standardize Christian experience. There is an underlying agreement as to the source but the manifestations are as divers as life itself. What is essential has been well expressed by Paul in his glowing words: "I have been crucified with Christ; and it is no longer I that live, but Christ that liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me." [24] The direct relation of his personality to that of Christ brought to him a regenerative and redemptive experience. He thought of the Christian life as (a) A *Christ-absorbed* life —"I live by faith in the son of God"— looking to Him as Savior from sin and Standard of living. (b) A *Christ-inspired* life — "Christ liveth in me"— not to suppress but to transform his individuality, so that he will be himself at his best. (c) A *Christ-identified* life —"with Christ I have been crucified"— so he cast in his lot on the side of Christ, in solemn surrender to him, regardless of consequences, enabling him to say at a crisis that he was ready, "also to die for the name of the Lord Jesus." (d) What is this but a *Christ-realized* life, where attachment to Him brings pardon, freedom, joy and peace. Under a variety of symbols and figures

[23] Ames: *The Psychology of Religious Experience*, p. 295.
[24] Galatians 2: 20.

of speech, through different arguments and divers appeals, we find a unanimity of conviction as to the reality, the efficacy and the supremacy of the living Christ, who is emphatically and decidedly indispensable to mediate the consciousness of God. The believer is also emancipated from a dualism which interferes with a whole-hearted and complete service of Christ as the Holy Spirit inter-relates the mind, the emotions, the spirit into a consistent unity of purpose and life. The verification of this experience is open to all. The challenge is made not to those who are trained in the dialectics of the schools but to all, including the rationalist, who are willing to examine the cumulative evidence found in the broad and extensive arena of daily living. Church history has been well described as "the story of the evolution of mankind under the teaching and enlightenment of the Holy Spirit." [25] If the proofs had appealed only to reason, the argument would be removed from the realm of the practical and become a speculative pursuit, from which the majority would be excluded. If the question was one of literary and historical evidence, then criticism could assert its canons and controversy would be rife. But our concern is with questions of faith and fidelity, of righteousness and reality, of conviction and certainty, of experience and assurance. Christianity is not the religion of a book but of a Person, who by his Spirit still communicates directly with the open mind and the responsive spirit. The guilt of sin, the remorse of conscience, the humiliation of evil, are realities which are met by penitence, forgiveness, peace and victory through Jesus Christ. The change is as great as light

[25] Steven: *The Development of a Christian Soul,* p. 241; Cf. Kelman: *The War and Preaching,* Lect. II, "Dogma and Experience."

is from darkness and it has been definitely indicated in the behavior of men and women from all walks of life. When Maria Theresa, who had a deepened sense of the presence of God, was told that her experience was a delusion, she replied: "If they who said this told me that a person who had just finished speaking to me, whom I knew well, was not that person, but they knew that I fancied it, doubtless I should believe them, rather than what I had seen; but if this person left behind him some jewels as pledges of his great love, and I found myself rich having been poor, I could not believe it if I wished. And these jewels I could show them. For all who knew me saw clearly that my soul was changed; the difference was great and palpable." [26] The reality of experience is seen in the fruits of it. However different may be the interpretations of it, the actual facts survive doubt and denial, and are the more lucid in such a skeptical context. It is common to find men whose conclusions may be sagacious but whose reasons for arriving at them are practically valueless because incoherent. They cannot explain the steps by which they arrived, but the fact of arrival need not therefore be questioned. "Whether he is a sinner, I know not: one thing I know, that, whereas I was blind, now I see." The Jesus of history is the Christ of faith, and the Christ in history is the Christ of experience.

> "That one Face, far from vanish, rather grows,
> Or decomposes but to recompose,
> Becomes my universe that feels and knows."

Jesus Christ has stood the test of the centuries. The craving for deliverance and salvation uttered in the first century was completely satisfied by him.

[26] Quoted by Inge: *Christian Mysticism*, p. 220.

With no less ability of grace he is removing the trying discord and confusing conflict of the twentieth century, as he has of all the generations between. The crucial question at the present day is not whether Roman Catholicism or Protestantism shall have the right of way, but whether Jesus Christ will be given the right of way to direct the thought and efforts of an age that looks askance at every profession of authority and is intolerant of all dogmatic claims.[27] The assuring answer can be given only by those who have impartially tested his power in the presence of adversity, in the tumult of crisis, in the storm of temptation, and who have obtained enlightenment, surcease and confidence, making them masters of their fate and controllers of their destiny.

> "Yea thro' life, death, thro' sorrow and thro' sinning
> He shall suffice me, for he hath sufficed:
> Christ is the end, for Christ was the beginning,
> Christ the beginning, for the end is Christ." [28]

[27] See my book, *The Coming Day*, Ch. IX, "Christ or Chaos?"
[28] Myers: *Saint Paul*, p. 53.

VI

THE CHRISTIAN MINISTRY

"A revealing ministry, that teaches truth and duty, reveals God and grace, awakens admiration. A serving ministry, that gets into human life with help and unselfishness such as Jesus showed, calls for praise. But a reconciling ministry, that puts itself into the crush of restoring broken relations, that makes offers of pardon, and tries to persuade prodigals to go home, is enough to set angels and sinners to shouting, but it usually lands its minister on a cross. Ministries have been didactic, ritualistic, hortatory, evangelistic, practical, and much besides, but in the depths of it the ministry must be a ministry of reconciliation. It must ever say of itself, 'I am crucified with Christ.' This brings us into sympathy with God's mind toward sin, not as a sentiment, but as an experience."

— William Fraser McDowell: *Good Ministers of Jesus Christ*, p. 152.

VI

THE CHRISTIAN MINISTRY

Our lamentable divisions are regarded with indifference or bewilderment by some and with humiliation by others. There can be unity among the churches only as we have the historic sense and perspective and a clearer understanding of the genius of Christianity. The ancient prophets poured scorn on the people and their priests who imagined that the God they professed to worship was more interested in fast days and ceremonial assemblies than in the practice of holiness, justice and truth. These misguided ones showed a distorted conception of the character of God and they resented, as though it were tiresome commonplaces, the prophetic summons "to do justly, and to love mercy, and to walk humbly with thy God." The leaders of the Christian church, from the second century onwards, were obsessed by the might of organization. They confused outward forms with inner faith, the letter of rule with the spirit of righteousness, the means of grace with the grace itself. The ultimate cause of this false emphasis was a wrong idea of the purpose and power of God. The far too prevalent thought was that of God as a tribal or ecclesiastical deity, limited by national and geographical considerations. They had not grasped the profound truth that, "God is a Spirit: and they that worship him must worship in spirit and truth." This failure to recognize the immanence and imminence of God was a

virtual denial of the Holy Spirit, whose presence always makes for freedom and diversity; and the reality of whose operations is evidenced by results worthy of the divine grace and fullness. Ecclesiastics have always been impatient with spiritual versatility. They worship at the sanctuary of order and decorum, pronouncing their ineffectual anathemas on what they regard as godless enthusiasms but which are truly the exhibitions of the wisdom and power of the living God. They denounce the "charismatic" test, which the New Testament leaders regarded as indisputably conclusive and declare in favor of ritualistic credentials that savor more of the beggarly elements of Judaism and paganism than of Christianity. For instance, the divers manners in which the revelation of God was given to the sons of men were misinterpreted, and its glory was darkened by a wooden theory of inspiration which limited God to a barren uniformity seen neither in Nature nor in the Book which is the record of the divine revelation to man. In the same way, the high claims of episcopal succession have perverted and prejudiced the channels of divine grace and diverted the attention from the main issue, by exalting the accidental to the place of the essential. We conclude that the Bible is the inspired Book of God because it informs and inspires us to-day and guides us in the way of righteousness and peace. If it consistently fails in this respect, no declarations of councils can ever make it what it is not. We similarly conclude that those who profess to be in the church are actually so, not by any claims they make to antiquity or continuity, but by their character of likness to Jesus Christ. He founded the church that it might embody, perpetuate and propagate the Christian ideal of life, so illustriously incarnated in his own person.

Only those who are akin to him are therefore of the church, even though some of them unfortunately are not in any visible church.

We thus come back to the familiar test of experience, not of the solitary individual but of the Christian community. Such a consciousness has invariably had the marks of unity, holiness, catholicity and apostolicity, which have been strengthened and sustained by the witness of the Holy Spirit. It is this inner spiritual testimony that is far more authoritative than any witness of Bible or church. These latter are secondary and not primary and they are helpful in confirming the prior evidence of the divine indwelling. If we call the church a "sacerdotal society," it is in the sense that the entire membership constitutes a holy priesthood, with the privilege of direct access to God, in the name of Christ, through the Holy Spirit. It is not a sacerdotal organization in the sense that it has a "mediating priesthood" with exclusive privileges as a special caste or class, without whom we cannot come to God. We rather think of a "ministering priesthood," where the minister serves in a representative capacity as the leader of worship in which all the people join, bound as they are to one another by the ties of fellowship in the common communion with Christ. When we acknowledge the equal rights of the entire membership and rejoice in the truth that all believers are priests unto God, we do not necessarily "laicise" the ministry. Its chief purpose is creative more than "consoling, cheering and reforming." It is sacramental in so far as it conveys the grace of the re-creative Word of the gospel. It is thus indispensable to the church. "The minister is much more than a leading brother as the church is more than a fraternity. He is neither the mouth-

piece of the church, nor its chairman, nor its secretary. He is not the servant, nor the employe, of the church. He is an apostle to it, the servant of the Word, and not of the church; he serves the church only for that sake." [1]

While it is true that our Lord established a ministry for the promulgation of his gospel, there is no warrant in the New Testament, directly or by implication, that it was "fixed or unalterable" as to position and function. He took no mortgage on the future as to forms and methods, but was content to leave his followers to initiate such ways and means, as, under the guidance of the Spirit, they were persuaded would meet the recurrent exigencies of the work. They knew what were his ideals, and he had confidence in them that any innovations would harmonize with them. His commission: "Receive ye the Holy Spirit: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain they are retained," was not addressed exclusively to the apostles but to the whole church. So also were the promises: "Where two or three are gathered together in my name, there am I in the midst of them"; and, "Lo I am with you always, even unto the end of the world." [2] One of the most judicious scholars reaches this conclusion: "Nothing perhaps has been more prominent in our examination of the Ecclesiæ of the Apostolic age than the fact that the Ecclesia itself, *i.e.*, apparently the sum of all its male adult members, is the primary body, and, it would seem, even the primary authority. It may be that this state of things was in some ways a

[1] Forsyth: *The Church and the Sacraments*, p. 123; Ch. VII, "The Ministry Sacramental"; Cf. *Towards Reunion*, "Grace in Sacrament," by Prof. P. Carnegie Simpson, and, "Universal Priesthood," by Prof. A. S. Peake, p. 83 ff, 163 ff.

[2] John 20:22; Matt. 18:20; 28:20.

mark of immaturity; and that a better and riper organization must of necessity involve the creation of more special organs of the community. Still the very origin and fundamental nature of the Ecclesia, as a community of disciples, renders it impossible that the principle should rightly become obsolete. In a word we cannot properly speak of an organization of a community from which the greater part of its members are excluded." [3] We are, however, hardly justified in excluding the women, when it is remembered that they were present during several of the post-resurrection appearances of Jesus, and certainly in the Upper Room on the day of Pentecost. The names of Priscilla, Euodia, Phœbe and many others of the apostolic group are sufficient warrant that these devoted women were a powerful band of workers, whose labors were abundant to the glory of God. To invalidate the ministry of women then is to humor the prejudices of an Oriental inheritance. It would take us aside from the main discussion to deal further with this question, but let it be said that such references to women in the Pauline epistles, betraying the scruples of that early age, must be distinguished from the larger principles of service, and that they cannot be taken seriously as authoritative utterances for the twentieth century. Least of all can we do so after the remarkable services rendered by women during the war, in walks of life from which they had been excluded, but into which necessity opened the doors, and where evidences of efficiency more than justified this unprecedented course. We do not mean to say that women in the apostolic days engaged in just the same kinds of work as did the men, any more than all the men did the same thing. There was no uniformity of activ-

[3] Hort: *The Christian Ecclesia,* p. 229 f.

ity but a wide diversity, and it was motived by the one Spirit of light and leading.[4] This fact is forcefully discussed by Paul in his first epistle to the Corinthians. There were apostles, prophets, and teachers, who because of their special gifts received unusual consideration. The name *apostle* was not applied exclusively to the twelve; as the word literally means it was used of those leaders who were sent into the missionary work of the church. By this extension of meaning, we find that Barnabas, Andronicus, Junius, Silas and Timothy were spoken of as apostles. We are safe in saying that apostle invariably means missionary.[5] The Old Testament idea of *prophet* as one directly and divinely inspired underlay the use of this term with reference to those men who had the enthusiasm of the Spirit, which enabled them to receive and communicate revelations of truth with creative insight. They were not attached to any local church, but their ecstatic utterances were received after due verification by the Christian congregation. This test thus prevented any confusion that might be produced by some eccentric brother who mistook the vagaries of his own consciousness for the authentic voice of the divine Spirit. No prophet spoke with authority unless his word was in accord with the stream of spiritual testimony already flowing through the church. If this principle had been strictly adhered to, much of the disaster that came with Montanism and other movements in the Christian church of a later day might have been avoided.[6] The third office held in high

[4] It is highly significant of the new and better point of view that the reports of the Committees of Inquiry appointed by the Archbishops of the Anglican Church repeatedly emphasize the leadership of women in forms of church work from which they have hitherto been excluded.

[5] Acts 14:14; Gal. 2:9; Rom. 16:7; 1 Thess. 1:16.

[6] Acts 13:1; 2 Cor. 12:1 ff.; Eph. 4:11.

respect was that of *teacher,* whose chief business was exposition of the truth as a result of careful reflection and the exercise of spiritual discernment, who spoke for the edification of the church. The function of the *pastor* may be regarded as synonymous with that of the teacher.[7] These offices were not always exclusive, and no hard and fast distinction was drawn between them. For instance, Paul exercised all three forms of ministry, and there were others like him, who were unusually gifted and felt called upon to use their talents for the building up of the church and the extension of Christianity.[8] There was also a variety of other offices, to which reference is made in the classic twelfth chapter of first Corinthians. This shows a "great fluidity of nomenclature" and a freedom of adaptation, curiously lacking in the church administration of later centuries. Several of these offices were taken over from the institutional activities of the synagogue, and others were suggested by religious institutions with which the Gentile Christians were familiar in their pre-Christian days. All this constituted a "charismatic" ministry, and they were justly regarded as divers operations of the unifying Spirit of God, for the purpose of service, according to the grace given to each one. And no gift, however impressive, excelled the supreme gift of charity whose excellences are celebrated in the noble pæan which concludes the apostle's recital of the Spirit's benefactions. Even if a late date is determined upon for the *Teaching of the Twelve Apostles,* the testimony of this document only endorses that already contained in the New Testament. The decay of the "charismatic"

[7] 1 Cor. 12:8; Gal. 6:6.
[8] Lindsay: *The Church and the Ministry in the Early Centuries.*

ministry cannot be explained away by abandoning the use of a phrase which describes the peculiar distinction of the apostolic age, which disappeared in later times, because of a departure from the fellowship of the Spirit of grace and the introduction of other standards and tests of church union.

These early Christians did not recognize any sanctity in forms *per se*. They used them for what they might accomplish, " for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ." When they failed to function, no sentimental appeal of early associations induced them to continue antiquarian methods. They realized that the mission of the church was not to perpetuate institutions but to propagate the truth in Jesus Christ. The elasticity of the early church was a sublime manifestation of the freedom of the Spirit. From these high levels the later Church fell and endeavored, deliberately or otherwise, to disguise her spiritual impoverishment by a rigidity of rule and the crystallization of forms, which were " faultily faultless, icily regular, splendidly null." It was evident that institutionalism had supplanted inspirationalism and the unity of the church was sacrificed to the doubtful interest of organization. Changes were inevitable in the course of the years; and furthermore what suited the needs of one nation was inappropriate in another nation. Impressive illustrations of this fact are seen on the mission field, where attempts to introduce Occidental forms of church life have jeopardized the liberty and liberality of Christianity among Oriental peoples.[9] As we think of the later centuries,

[9] Cf. Clough: *Social Christianity in the Orient,* for a remarkable recital of the successful adaptation of the Gospel to the social conditions of village life in India.

we see that there was a multiplication of offices such as "readers, sub-deacons, acolytes, singers, interpreters, door-keepers, exorcists." Think of the many offices in the modern church, unlike any in previous centuries but functioning well for the church and the kingdom of God. "The Christian ministry was gradually evolved, in response to fresh needs which came with new conditions, as the Church grew in numbers and enlarged its geographical boundaries. . . . We cannot go back, if we would, to the immaturity of primtive days. We need now, as much as the sub-apostolic days needed, a ministry which can hold the whole church together." So far we agree but we emphatically differ with the conclusion that "for the purposes of unity" we must accept the "historic episcopate." [10]

Here we find ourselves abruptly plunged into a controversial atmosphere. We are bewildered by scholastic casuistry and sacramentarian insistence, from which the church has not yet been delivered. We have already seen that Christ did not commit his teaching solely to the apostles. If Paul received it independently and by supernatural endowment, there were others who received the grace of illumination from the same source. Like him, they also gave proof of their authority in the only testworthy manner, by the fruits of their ministry, and such a witness would be regarded as conclusive in any court of impartial investigation. The adequate mark of apostolic succession is apostolic success. Those who are being used to bring people into the benefits and joys of salvation have the seal of God's approval, whatever might be said to the contrary by the advocates of external conformity.

[10] Robinson: "The Primitive Ministry" in *Essays on the Early History of the Church and the Ministry,* edited by Swete, p. 91 f.

"The primary fact in a true ministry is the personal call of Jesus Christ; and any formal investiture in name of the community, however suitable and however fortifying it may be, must always be treated as secondary and subordinate. It is not by churchly forms that ministers of Christ are made; and the witness of history is clear that it is not on these that the conveyance of his grace to his servants can depend." [11] The possession of graces and gifts are a satisfactory qualification. We grant that for the sake of order, it would doubtless be an advantage to secure the endorsement of the existing ecclesiastical organization; but where this is refused, as indeed has often happened, those who have been signally honored of God and chosen by him, are entitled to exercise their ministry, without regard to episcopal authority and even in defiance of it. The course is perilous and fraught with the discomforts of persecution and travail; but there is no other alternative. It is quite possible to obtain ecclesiastical unity at too costly a price. We dare not renounce convictions which have passed into the life of the Free churches like iron into the blood, and which were expressed by the sacrifices and services of those who were called of God, whose ministry has been an untold benediction to the world. Reunion under circumstances of compromise would be a disaster. It would be only a surface union, with underlying divisions and discords, to make sadder yet the City of our God than even the present contradictions. The continuity that is imperative is not of form but of faith. What may be lost by cutting loose from established usages has no doubt some vital elements, but far more will be secured by the venture of faith. We know that dangers accompany the process of change

[11] Macgregor: *Christian Freedom*, p. 240.

from one form of government to another, but no nation that has had to "scrap" its governing organ and start *de novo* has necessarily lost its identity with its past, while in the throes of revolution and reconstruction. "Transmission of authority, we should say, is not the one thing needful. Continuity of language, of social customs, of literary traditions, of religious beliefs, of domicile — all these things are in reality more important and more determining factors in constituting identity than the transmission of government in a normal way." [12] The essential factors which contribute to the life of the Church are far more profound than the incidentals of office and position. What gives it prestige is the continuance of spiritual experience and influence, through the Indwelling Spirit. His presence has given us the Scriptures which furnish the necessary data towards an understanding of the life of Christ and the life in Christ.

Apostolic succession, as generally understood, is a static institution. We need for our own day the far more vitalizing conception of "apostolic successions," which gave adaptability and versatility to those who were guided by it in the early centuries, and which enabled them to initiate progressive methods which were an innovation as to form but a continuation of the spirit of a former day. "As the apostles were in correspondence with their age, so must their true successors be in living touch with their several ages, otherwise they cannot be essentially apostolic. This is, perhaps, the only form of genuine succession, at any rate the best of all successions, because in most close relation to God's gracious promise to be with and guide his

[12] Anson: "The Basis of Continuity" in *Faith and Freedom.* Being Constructive Essays in the Application of Modernist Principles to the Doctrine of the Church, p. 315.

church all the days of the ages." [13] The idea of apostolic succession first arose in connection with the insidious errors of gnosticism. The church disowned the gnostic claims to a secret tradition received in direct line from the apostles and more advanced than that held by the community of Christians. Their false professions were not contravened by the *ex cathedra* assertion of authority but by appeal to the threefold witness in the possession of the church. This was the apostolic creed, the apostolic Scriptures and the apostolic successions, which constituted a threefold cord holding the Christians together in a solid phalanx, against which the invasions of the gnostic armies of darkness proved futile. Those who had the convincing testimony were moreover members of a spiritual fellowship, to whom was committed the guardianship of the faith. This did not carry with it a monopoly of the "stewardship of grace," which operated through many channels. Irenaeus maintained that the succession was "from holder to holder, not from consecrator to consecrated." The apostles did not transmit to their successors any grace of orders, in the sense that their places were to be filled according to a specific rubric. What gave authority to the ministry was its recognition by the church which securely guaranteed the right to its exercise of apostolic functions. It was not professed by a class of superiors but by a democracy of equals, whose membership in the Christian congregation entitled them to the privilege of spiritual discernment. Then again, an identity of name did not always signify an identity of office. There was no stereotyping of office, as though it were a mechanical device, but place and position were called forth and

[13] Bishop Diggle: "Nations and Churches" in *The Hibbert Journal*, January, 1919, p. 211.

made according to exigencies. This historic fact cannot be emphasized too often. When the distinctive ministry of apostles, prophets and teachers had been discharged, the office of these leaders was not filled by those who had neither the ability nor the capacity possessed by these specially endowed ministers. To be sure, the work was continued in harmony with the spirit of these pioneers, but it found expression, not in imitation but in initiation of methods demanded by new conditions.

It has been facetiously said that "the practical man is he who practices the errors of his fathers." He is stronger in memory than in thought; he has greater skill to quote precedents than to interpret principles; he is more devoted to tradition than to truth. It was the appearance of this type of leadership which precipitated the church into a calamitous lapse from spiritual power. The fanatic advocacy of episcopal dignities, especially by Cyprian, set forth sacerdotal teachings which were subversive of the liberal and liberating truths of Christianity. No less an authority than Lightfoot has truly characterized the language of Ignatius and Cyprian as "blasphemous and profane." Their extravagant utterances have done a great deal to disrupt the church and to postpone the day of Christian unity. Their successors who rival them in their lack of the historic sense and of historic perspective are perversely blind to the distracted situation which confronts the church to-day, because they are more determined to maintain prelatical presumptions than to further the cause of purity and peace. The facts of church history are in favor of Lightfoot's contention, that, "the episcopate was formed not out of the apostolic order by localization but out of the presbyteral order by elevation; and the title, which origi-

nally was common to all, came at length to be appropriated to the chief among them." [14] This centralizing of power was in the interest of unity as against disciplinary and doctrinal dangers which came from gnostics and other heretics. It was called forth by exigent circumstances and could hardly be regarded as a permanent institution, to be conserved without change for all succeeding generations, regardless of new situations and problems. The "high Providential" theory of bishops cannot moreover be sustained by the facts of history. At the great crises of the church the bishops dismally failed to prove themselves defenders of the faith. In the presence of Arianism, the bishops were confused and hesitant and the day was saved by the "general consensus of the Christian conscience," strengthened by the inner testimony of the Spirit. During the Middle Ages it was not the bishops, clad in ermine and living in the comforts of their palaces, but the faithful monks and unknown preachers who protected the church against the desecrating corruptions of materialism. The freedom of spiritual life at the Reformation was not secured by bishops who were characteristically obscurantists. At the notorious Vatican Council of 1870, attended by over five hundred bishops, only two protested against the preposterous claims of the papal chair. We recall the words of Gregory of Nazianzus in the fourth century: "If I must write the truth, I am disposed to avoid every assembly of bishops: for of no synod have I seen a profitable end, but rather an addition to than a diminution of evils; for the love of strife and the thirst for superiority are beyond the

[14] Quoted by Davison in "The Historic Episcopate," *The London Quarterly Review*, October, 1918, p. 154.

power of words to express." [15] It is not an exaggeration to say that this criticism applies to every century of the Christian church, and, not least of all, to our own day, when "party rancor" has been the controlling spirit of so many of the contestants. Remember the Kikuyu controversy of 1913–1914! [16] Well might we pray, *Domine diriga Episcopos,* and heed the counsel of Augustine, who, like the apostle Paul, pleaded for the spirit of charity as the supremest endowment. *Ubi ecclasia, ibi et Spiritus Dei: et ubi Spiritus Dei, illic ecclesia et omnis gratia.* The true sacramental gift of grace is conditioned on the spirit of faith in the recipient, on whom the divine Spirit descends with Pentecostal unction and fullness. This faith moreover is not synonymous with belief; it is the entire attitude of the life to the motions and monitions of the Spirit of God. Far more impressive than the sacramentarianism of form is the sacramentalism of faith which testifies to the spiritual continuity of the church. The reality of its presence is not evidenced by uniformity of accent and manner but by diversity in unity, which is of the *esse* and the *bene esse* of the church. To impose the "historic episcopate" in the place of honor which belongs solely to Christ is to be guilty of flagrant blundering, after the fashion of the misguided zealots of a former day.

The theory of apostolic succession is a purely legal fiction, first hatched in the heated brain of Cyprian the lawyer and endorsed by Ignatius the one-time slave, both of whom were unable to shed their pagan and servile inheritance on entering the church. The in-

[15] Quoted by Henson: *Moral Discipline in the Christian Church,* p. 136.

[16] Cf. Stock: "Kikuyu Rediviva" in *The Constructive Quarterly,* June, 1919, p. 259 ff.

fluence of the apostles was moral and spiritual far more than official, and questions of organization received but scant attention from them. The terms "bishop" and "presbyter" are used interchangeably in the New Testament; but in course of time there was a development from the presbyterate to the episcopate in the interest of unity. This centralizing of functions, however, tended to intensify the power of the bishop, who was no longer elected by the Christian community but by his peers. He thus became not only the leader of the church but the source of all order, and, in the blasphemous language of Cyprian, stood "in the place of Christ and even of God." This arrogant ecclesiastic made his position more explicit when he declared: "He that has not the church for his mother cannot have God for his father; the bishop is in the church and the church is in the bishop, and if any one be not with the bishop, he is not in the church." He thus consigned all who did not agree with his extravagances to the uncovenanted mercies or rather curses of the Almighty. The change from local leadership to diocesan control was a gradual development. In mediæval times, the bishop assumed the dignities of a regal potentate, outrivaling kings and princes, and exercising political and military authority, in utter contrast to the manner of the Nazarene. The protest came with the Reformation; but we cannot here undertake to review the complications involved in the relations between church and state, with the sequel of church disestablishment. It cannot be denied that the Anglican Church allied itself with the churches of the Reformation against the Roman Church. Indeed, for a century after the Reformation it recognized the validity of ministerial ordination outside its own communion, even when performed

without a bishop. The words of the "judicious" Hooker are worth quoting in this connection: "There may be sometimes very just and sufficient reason to allow ordination made without a bishop. The whole church visible being the true original subject of all power, it hath not ordinarily allowed any other than bishops alone to ordain; howbeit, as the ordinary course is ordinarily in all things to be observed, so it may be in some cases not unnecessary that we decline from the ordinary ways. . . . Where the church must needs have some ordained, and neither hath nor can have possibly a bishop to ordain; in case of such necessity, the ordinary institution of God hath given oftentimes, and may give place." [17] The divisive spirit, in its desecrating forms, came with the Tractarian movement, whose leaders were obsessed by theories that took no cognizance of the facts of history. They asserted that no church is true, whose ministry cannot trace its authority back to the apostles by sacramentarian transmission through the laying on of hands. According to them, it was beside the mark that their High Anglicanism could not be sustained by the New Testament, as Bishop Westcott so clearly pointed out.[18] Indeed, the later Fathers were accepted by them as more reliable than the early apostles, who were nowhere commissioned to delegate authority in any *ex officio* capacity. The term Catholic which, as first used by Ignatius, had the connotation of universal and comprehensive, was interpreted by these latter-day advocates in a purely sectarian sense. Those who refuse communion to all except their duly initiated coterie could hardly be regarded as Catholic, according to the

[17] *Ecclesiastical Polity,* Book VII, Chap. XIV, § 11.
[18] Cf. Moulton: *The Christian Religion in the Study and the Street,* p. 106.

New Testament conception.[19] It would be a gross violation to think of "catholic" and "apostolic" as synonymous with "episcopal." The attitude of the Roman Catholic Church is uncompromising but it is consistent with its *semper eadem* policies; that of the Anglican Church is patronizing and crossed with contradictions, and its dignities are built upon the sand. Both positions are unsatisfactory because they do not reckon with all the facts. John Wesley exercised a justifiable freedom when he appointed Coke and Asbury to be General Superintendents of the Methodist Church in North America. The blessing of God has undoubtedly rested on the Methodist Episcopal Church and no discriminations or denunciations of ecclesiastical courts can make null and void the results achieved at home and on the mission field.[20] There seems to be no intention on the part of Methodism to rest upon its laurels and the Centenary Movement is an attempt to advance on a phenomenal scale for the redemption of the world. It is significant that other denominations have followed its godly example, and that out of it has also come an inter-federation movement with promise of untold blessing to the whole race.

We do not speak of the true church in the sense that any one organization has a monopoly of truth. A member of a local church in the first century was, by virtue thereof, also a member of the church Catholic and universal. "To be a Catholic Christian meant that neither the church of Jerusalem nor the church of Rome nor any local church bore exclusive witness to the truth: that was to be found in the consent of the

[19] Cf. Cadman: *The Three Religious Leaders of Oxford*, Ch. XI. "Tractarianism and Its Results."

[20] Faulkner: *Wesley as Sociologist, Theologian, Churchman;* Ch. III is a careful examination of all the evidence relating to Wesley's ecclesiastical position.

churches, and in their joint fidelity as guardians of the common tradition." [21] It is not any different today, and, despite the use of the name, no church is "apostolic" or "catholic," whose behavior contradicts the spirit of apostolicity and catholicity. That then is a true church, whose membership has the real church consciousness, and whose ministry discharges the fourfold functions of prophetic preaching in the power of the Spirit; of pastoral labor with the unction of grace; of liturgical service in the worship of the sanctuary, where the sacrifice of praise and prayer is offered by all; and of the work of charity in matters pertaining to philanthropy and reform.[22] Those ministers whose mission has been endorsed by congregations and vouched for by effective results need no further credentials that they have been called of God. John Howe refused to receive re-ordination and replied to the Bishop of Exeter: "In my opinion I was as truly ordained as man could be by the Presbytery of Winwick." "But pray, sir, what hurt is there in being twice ordained?" said the Bishop. "Hurt, my lord! the thing is shocking. It hurts my understanding, for nothing can have two beginnings. I am sure I am a minister of Christ, and I can't begin to be a minister again." [23] This answer should satisfactorily dispose of the curious proposals, made by the English Baptist Shakespeare in his volume, *The Churches at the Cross Roads*. One reason why the churches have failed is due to the unworthy spirit of suspicion and prejudice caused by a lack of the spirit of brotherhood. The first step is a recognition of one another's rights and privileges in the freedom of the Spirit. Where

[21] Turner: "Apostolic Succession" in *Essays on the Early History of the Church and the Ministry*, p. 117.
[22] Forsyth: *The Church and the Sacraments*, p. 134 ff.
[23] Quoted by Macgregor: *Christian Freedom*, p. 235.

Catholicism lays the stress on institutional religion, Protestantism emphasizes personal religion. "Each of the two great Christian types has need to be at once the scholar and the teacher of the other. The final unity (which must assuredly be outwrought in God's good time) will come not by way of compromise, but by way of comprehension. Truth is a synthesis, not an elimination of differences, and the claims of conflicting 'authorities' must be harmonized by being included and justified, not negated, in the ultimate whole." [24] Yet another aspect of the case is well put by Streeter: "A century ago we were all eyes for the errors of every religious body but our own; to-day we are recognizing the truth in one another's positions; but there is one more stage and that is for each to awaken to the *errors* in his *own* views — and that is the hardest stage of all." [25]

There is a more serious side to our embarrassment. While ecclesiastics dispute about questions of orders and ordinations in a technical manner, so characteristic of them, the fact remains that denominationalism is, in the final analysis, a social rather than a doctrinal issue. Far more important than unity centered in the "historic episcopate" is the unity in Jesus Christ our Lord practiced by those who manifest his spirit and who exercise self-denial of pretensions and of demands, for the sake of the Body of Christ. That is the church universal which includes within its comprehending and comprehensive fellowship "all peoples that on earth do dwell," in city, suburban and rural

[24] Rawlinson: "The Principle of Authority" in *Foundations*, p. 405. Cf. *Towards Reunion*. Being Contributions to Mutual Understanding by Church of England and Free Church Writers. It is gratifying to note that my discussion is in harmony with the arguments of the Free Church essayists.

[25] Streeter: *Restatement and Reunion*, p. 58.

places. What must be insisted on is loyalty to the living Christ, and to the church invisible constituted of the saints and seers who in Christ's name, and for Christ's sake, lived, loved and labored, to bless the distracted and desolate world of a sin-stricken humanity. No single communion should expect to receive the adherence of every one because of episcopal, congregational or other claims. Every church is shot through and through with contradictions and inconsistencies because of limitations and imperfections, both in the organization and in the membership. The churches must learn to respect each other and to cultivate the superb grace of charity, "forbearing one another in love," bearing one another's burdens, giving diligence to keep the unity of the Spirit in the bonds of peace, remembering that to each is given grace, according to the measure of the gift of Christ, that we might bear witness to one or more aspects of the manifold truth of God. How fatuous it is to argue that the "historic episcopate" is necessary for the sake of the historical position of the church, which, whatever it was from the times of Ignatius to the Reformation, has since that epochal event thrown to the winds every uniform system of episcopal government. Equally fatal is the plea that it is necessary to safeguard the unity of the Anglican Church, divided as it already is into High, Broad, and Low Church parties. Apart from this fact, the interests of one communion should not be allowed to jeopardize the welfare of the whole church of Christ, as though everything hinged on pedigree. Indeed, what is lost will be more than compensated by the spiritual enrichment of this same church, through fellowship with the leaders and members of other churches, the validity of whose ministry is testified by their fruits and not

by their assertions. It is, moreover, worthless to cherish a hope, long deferred and hardly realizable, of reunion with the Greek Church, the Oriental Churches, and the Roman Church, all of which are entangled in a complicated web of corruption, out of which escape is possible only by radical measures. For this no one is as yet prepared. "Each age of the church must live its own life, and deal with its own problems, following to a great extent the lead of circumstances, which offer in fact a divine guidance for the shaping of its course." [26] Much of the controversy has been due to attempts to compel the living present to move after the fashion of former days and according to antiquarian precedents. We do not minimize "historical continuity" when it is insisted that the church exists to serve the present age and that an effectual service can be rendered only as the church understands the spirit and struggles of the age. The essence of democracy is the rule "of the people, by the people, for the people." The church is not an autocracy nor an oligarchy but a democracy. Just as the superstitious idea of the divine right of kings has been flung into the limbo by the war, so its counterpart, the divine right of bishops, has more than once been condemned by the steady growth of Christian truth and liberty, and the day of its pompous pretensions is about over. When the principle of freedom is becoming the universally accepted standard among the nations, it is a step backward for the church to insist on obscurantist policies, and to enthrone a monarchical order on which all history has passed final condemnation. Ecclesiastical unity is at best of doubtful advantage. Far better is the spirit of venture and adventure for the sake of those

[26] Swete in *Essays on the Early History of the Church and the Ministry*, p. xvii.

moral and spiritual advances so sorely needed in these stern days. It is not the reactionary but the progressive who sees the vision splendid and is obedient to it. He it is who goes forward in the name of the living Christ to save and to serve, and to bring the bruised, bleeding, burdened world to the place of healing and peace.

VII

CHRISTIAN WORSHIP

"When all beauty and all simplicity are found in worship; when all vain traditions and sophistries have been done away with; when its teaching is clear and practical and simple, and proved by its results; when it fights all its foes and recognizes all its allies; when it includes all classes; when it has a way of salvation for all sinners; when love and humility abound,— then the Church will be the Catholic Church, the body of Christ. . . . Meanwhile, however diseased the body that we offer to Christ may be, in it the blood still circulates, and the heart still beats; and if any member really wants to be a living member, and is really willing to remove the obstructions that hinder his health, Jesus will give him the life and vigor that is eternal."

— Donald Hankey: *The Lord of All Good Life,* p. 161.

VII

CHRISTIAN WORSHIP

THE supreme purpose of religion is to bring man into fellowship with God. No price has been considered too great to accomplish it. The history of religion is a history of ceremonial sacrifices, intellectual consecration, moral self-denial, social influences, spiritual achievements in the effort to regenerate the race and realize its highest destiny. One great difference between Christianity and the pagan faiths lies in the fact that the Christian saint becomes more congenial and generous as he advances in spirituality, while the Hindu or Buddhist saint becomes more self-centered and exclusive. The recluse has never been a redeemer, and celibacy, whether Christian or non-Christian, has not illustrated the joys of home life nor discharged the obligations to society. The activities of the early church were marked by stirring independence, eager initiative, enduring enthusiasm and respect for history. These pioneers brought things to pass because they were filled with the Spirit of God, which is the Spirit of daring, determination and devotion. At the beginning of their movement they met in the temple and synagogue with their fellow-countrymen and worshiped the God of their fathers. This was supplemented by fellowship gatherings in the name of Jesus Christ in their homes.[1] But when they came to be regarded as *personæ non gratæ,* and their presence in the

[1] Acts 2:46 f.; 12:5, 12.

sanctuaries of their nation was unacceptable, and when the spread of Christianity discarded the traditional barriers between Jew and Gentile, they met in their own places for worship. It was their custom to come together on the first day of the week for praise and prayer in the morning, and for the celebration of the Agape and the Eucharist in the evening. The New Testament tells us very little about the conduct of these services, outside of what Paul wrote in the epistle to the Corinthians. For a description we must therefore turn to Justin Martyr, who wrote about 150 A. D. "And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgiving, according to his ability, and the people assent, saying Amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons. And they who are well to do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succors the orphans and widows, and those who, through sickness or any other cause, are in want, and those who are in bonds, and the strangers sojourning among us, and in a word takes care of all who are in need. But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ

our Savior on the same day rose from the dead." [2] What a picture of unity, joy, gratitude and service! The very simplicity and directness guaranteed benefits, unsurpassed elsewhere. Their worship was a communion with God in Christ, a fellowship with one another in Christ, and a service for others in the name of Christ. The central place was conscientiously guarded and nothing was allowed to interfere with the practice of worship, which was a spontaneous expression of their faith, hope and love, in the conviction that God was indispensable, and that without his realized presence they were undone. The new conception of God led them to conclude that religion is not a thing apart from life but inclusive of all life, and that worshipful worship proclaims the truth that God must be reckoned with at all times.

The character of worship has always been determined by the idea of God, and the way people approached him advertised the ground of their confidence. It is the spirit that counts, so that it has been well said that a pagan who is sincere and devoted may offer worship to an idol and be accepted by the true God, while he who is superficial and unconcerned may appear to worship the true God but is really doing obeisance to an idol. If the spirit is expressive of trust, reverence, gratitude, and the aspiration towards higher attainment, it matters little however inadequate the symbols may be, since even the best symbolism is only a dim shadow of the eternal substance. Every worshiper is an idealist. We thus see in the rite, the orgy, the ceremony, the mystery, the sacrament, the gathering, divers manifestations of the desire of men for union and communion with God. It is true that

[2] *The First Apology of Justin,* Chap. LXVII. The Ante-Nicene Fathers, Vol. I, p. 185.

man continues restless until he rests in God by the surrender to the Highest of what is best in him. We believe that the Christian revelation is the sublimest, and it is therefore our privilege to lead the crude but sincere worshiper up the altar stairs to the God of Christ, that there he might find the peace that abounds unto life everlasting.

Worship is marked by certain inalienable features.[3] The higher the conception of God, the profounder and more impressive will be the quality of these constituent factors. Worship is an act of the will, giving vent to *prayer* which is the eager longing of the soul for harmony with the divine, and to *penitence* which is the confession of imperfection and a desire for its removal. *Praise* is the homage of reverence and gratitude to the deity for unmerited favors and marvelous mercies, enabling the worshiper to confess that his lot has been cast in pleasant places, in spite of the shadows which have darkened the sunshine and the clouds which have obscured the light. *Adoration* is almost akin to praise and thanksgiving, but it is more comprehensive for it is the rapt contemplation of the majesty and sublimity, the holiness and sovereignty, the power and grace, the goodness and might, the justice and mercy of the Eternal God of righteousness and love. Such a joyful magnifying of the virtues of God incites the soul to *aspiration* as it reaches out to God who is at once transcendental and personal, who is beyond the grasp of mortal man so far as all the divine fullness is concerted and yet nigh unto him in respect of the divine sympathy. In one sense, worship is "a flight of the alone to the Alone"; but this mystic vision and experience will fade into the light of com-

[3] Cf. Streeter: "Worship" in *Concerning Prayer*, p. 241 ff.; one of the most discerning contributions to the subject.

mon day and become evanescent, unless they are able to serve as a stimulus to duty towards mankind. It is the tendency to onesidedness which has exposed mysticism to much censorious criticism. There have been mystics whose "solitary adventure of the soul" towards the celestial sublimities left them unfit for the necessary travail of human service. Other mystics accepted the "sacramental principle of the unity of all life," and their ascent to the mount of transfiguration was followed by a descent to the valley where they wrestled with the demon-possessed and sin-stricken, and brought the deliverance of Christ to the sons of despair and desolation. Worship assuredly begins with the individual but its best development is in social contact, where kindred spirits meet for mutual edification and uplift, as they draw near to the God of love, in the Christ of our salvation, through the Spirit of our sanctification. The Trinitarian symbol of One God in Three Persons is not a mathematical puzzle nor a metaphysical quibble, but a profound truth in Christian experience of the holy love of the Eternal Father, who revealed himself in the only-begotten Son, and who operates in us through the Indwelling Spirit. Christian worship is thus offered not to the historic Jesus but to the only wise and true God, whose self-expression was made by the self-existent Logos or divine Word, in the mediation of the Holy Spirit. From the beginning, the church has met together to sing hymns of praise to Christ as God and to offer prayer to him. A distinction has, however, been always recognized, though not generally observed in practice, between God, the Source and Christ the Mediator, who is also the High Priest of our Confession and the Savior of our lives.

The assembly of the Christian saints was a gather-

ing of men and women who had experienced the reality of God in the routine of daily limitations and temptations. They met at an appointed place for the necessary strengthening afforded by worship. Such worship was at once a means of grace, an instrument for the culture of goodness, an agency for the building up of character, an opportunity for the liberation and operation of the spirit of charity in its myriad forms of ministry to a desecrated and destitute world. These elect souls were not experimentalists, uncertain of their program and doubtful of its efficacy; they were convinced of the capability of their enterprise "to serve the present age." They prayed, not as passive suppliants, wailing out lamentations, but as courageous aspirants who would know the will of God their Father that they might conform themselves to the high standards of heroic endurance and continuance. They praised the God of redemption in a spirit of exuberant joy, and their hymns were not a mournful dirge but a jubilant celebration, uttered in language that was worthy of their theme. They preached the truth of Christ with the understanding of certainty, with the accent of sanctity, with the unction of persuasiveness. Their preaching had definite instruction and so it had decided inspiration for the enjoyment of the privileges and the discharge of the obligations of the Christian life. They thus practiced the high virtues of Christ-like character, and their behavior had the fragrance of exultation in God, of exaltation of Christ, and of extension of the healing influence of redemption throughout the world.[4] It can truly be said that such worship has been one of the most impressive spectacles on earth. When Christianity began its course, there was nothing

[4] Mackay: *The Disease and Remedy of Sin*, Ch. VIII, "The Healing of the Sanctuary."

like this common meeting place, where alien nationalities and varying grades of society assembled, in the name of Jesus Christ. In paganism, the priest and the sacrifice were the important consideration, whether it was in the temple or in the eclectic celebration of the Eleusinian and other mysteries.[5] Religious worship of this character had no clear relationship to morals. The synagogues observed the ritual of prayer, praise and preaching and the practice of charity; but it was an exclusive worship, confined almost wholly to one people, and the Gentile proselyte was admitted only to restricted privileges. The Christian church was unique as a democracy from the very outset, and there were found in its membership the slave, the freedman and the freeborn, between whom no discrimination was made, for all were regarded as one in Christ Jesus. The services were held at stated times and places, and there was always felt the atmosphere of faith and devotion, which was intensified by the corporate fellowship and worship. They had found the Redeemer Christ to be precious in the hours of private prayer and daily life; but in the common meeting place they received a benediction, not possible in solitary worship. They attended with their cares and burdens and they returned to their tasks with the replenishment of grace. The spirit of brotherhood was exhibited within the charmed circle of their divine-human fellowship, and a "masonic" bond united them to one another, which neither time nor tide could destroy. This singular experience has been the blessing of the faithful in every age and land. They drew near with a true heart, in genuineness and fullness of faith with confidence in God; they came with hearts

[5] Cf. Jevons: *An Introduction to the History of Religion*, Chaps. XX, XXIII, XXIV.

sprinkled from an evil conscience by the blood of Christ, free from cynicism and bitterness, and possessed of pure motives and holy sentiments; they thus had access to the throne of grace without the intervention of priest or sacrifice, for the one Priest was Christ and the sufficient Sacrifice had once for all been offered.

The pages of history and biography are replete with illustrations of the benefits obtained from such worship. A cabinet meeting was in session and the members were concerned about the crisis. Just then John Bright entered and the Premier exclaimed with relief in his voice: "Ah, here comes the 'Central Calm'; now we shall get something done." That calm was enjoyed by the Quaker British Statesman through his daily practice of being alone with God and the Bible and his regular attendance at the meeting house of the Friends. The secret of Gladstone's life was also explained by his biographer, John Morley, as due to his fervent devotions and his systematic attendance at the services of the Anglican Church. These two men were at the extremes, as to ritual practices, but they were both equipped for their arduous labors by the fellowship of worship, irrespective of modes or forms. Such meetings have regularly brought inspiration to the heroes and heroines of history. The principle of religious liberty flashed over England from an obscure meeting house in London, where John Milton attended. It was at a similar gathering in Newport, Massachusetts, where Dr. Hopkins preached against the slave trade and inaugurated the movement which finally consummated in the Emancipation Proclamation. The contribution made to humanity by these fraternal conventicles was eloquently voiced by Carlyle who wrote of his childhood associations with the

little church in Dumfriesshire: "Very venerable are those old Seceder clergy to me now, when I look back. Most figures of them in my time were hoary, old men; men so like evangelists in modern vesture and poor scholars and gentlemen of Christ, I have nowhere met with among Protestant or Papal clergy in any country in the world. . . . The poor temple of my childhood is more sacred to me than the biggest cathedral then extant could have been; rude, rustic, bare, no temple in the world was more so; but there were sacred lambencies, tongues of authentic flame, which kindled what was best in one, what has not yet gone out." The classic testimony is found in Browning's "Christmas Eve." He referred to the squalid meeting house against which his æsthetic taste revolted, but whose beneficial influence could not be gainsaid:

> "I then, in ignorance and weakness,
> Taking God's help, have attained to think
> My heart does best to receive in meekness
> That mode of worship, as most to his mind,
> Where earthly aids being cast behind,
> His All in All appears serene
> With the thinnest human veil between,
> . . . . . .
> For the preacher's merit or demerit,
> It were to be wished the flaws were fewer
> In the earthen vessel, holding treasure
> Which lies as safe in a golden ewer;
> But the main thing is, does it hold good measure?
> Heaven soon sets right all other matters!"[6]

It must be conceded that the present age is not favorable to the practice of worship in its exalted moods

[6] Cf. George Adam Smith: *The Forgiveness of Sins,* for a fine sermon, "The Song at the Well," which appraises the invaluable services of congregational life, p. 218 ff.

and sublime periods. The need for God has retired into the background, and the sentiments of reverence and awe have virtually disappeared. We are afflicted by atheism in the city, paganism in the country and materialism everywhere. The pressure of the human environment, often far too materialistic, has practically eliminated the desire for the upward reach. "Getting and spending, we lay waste our powers," and our hearts are untouched by the contagion of moral and spiritual idealism. The laboring man deals with physical and mechanical contrivances and he spells reality in terms of mere material things, absorbed as he is in the struggle for existence and the sheer necessities. The business man has a limited range of intellectual activity, and his test of values is estimated by weights and measures and balance sheets, in which more is made of quantity than of quality. The professional man is largely hemmed in by the exacting demands of his calling and he is frequently exposed to the temptation to dogmatism and self-complacency which are the inevitable expressions of professionalism.[7] Truly, the times are hard and difficult. Cares and perplexities confuse the soul, dangers and anxieties threaten serious losses, and there are signs of approaching fatal disasters, not from defeat but from success. We are badly in need of perspective and poise, which a former day received from the worship of the sanctuary. This is the source whence we also are to be helped. The revolt against worship is as to the accidentals of form and method and not the essentials of spirit and truth. We think of the great books of devotion as monuments to the glory of God, and milestones on the pilgrim pathway of the centuries. While

[7] Cf. Gardner: *Psychology and Preaching*, especially Chs. XIII and XIV, "Occasional Types," and "The Modern Mind."

we respect these noble utterances of the past, we find ourselves unable to use their phrases because they do not express our needs. How true it is that "creeds, pass, rites change, no altar standeth whole." Such a recognition however implies that only the externals belong to the passing day, while the inward essence of adoration and aspiration, of prayer and praise, of confession and consecration are among the permanent factors of human nature. There is no special sanctity in forms and attitudes. The worshiper may express his eager desire for fellowship with the Divine by kneeling, standing or prostrating himself. The men in the trenches often found it impossible to kneel because of the dirt and damp. The collects and creeds of the church had also lost their accustomed appeal. But the atmosphere of devotion was present in these ungainly surroundings, and the men found peace in the divine Presence, through the mediating ministry of the Padre, who did not use any ecclesiastical language or follow any traditional liturgy, but whose sense of the fitness of abiding realities imparted to the soldiers strength for the season of struggle. The ground was made sacred because it was the meeting place of God and man. It was as sacred to them as the stony ground was to the ancient wanderer who beheld the vision of the ladder erected from earth to heaven, on which the angels of God ascended and descended.[8] The important matter was not the trivial or trying circumstances but the vision of God which made the squalid sublime and enabled the worshiper to play the man for God, country and humanity. We do not depreciate the significance of symbolism and its aid to worship. The Gothic style of architecture gave expression to the need for aspiration, and it emphasized

[8] Genesis 28: 10 ff.; John 1: 51.

the qualities of inwardness, beauty, unity, calmness and peace. Such an experience was not conveyed by the Greek temple which was broad not high, which satisfied but did not inspire, which directed the gaze around but not above.[9] Impressive as is this mediæval type of church building, it cannot determine the structures erected at the present day, which should combine the elements of both Gothic and Greek architecture, to meet the institutional ministry of the church to the whole community. The practice of worship is moreover based on the evangelical conception of it as a mystical and not a magical process, with moral and spiritual results.

The emphasis on the spoken word is due to the conviction that Christianity is a prophetic revelation and not a priestly mystery. The work of the preacher is to hold up Christ — the crucified and living One. Preaching is the definite speech of God to man, to secure from him a response in faith and loyalty. Such a response is a confession of intelligent and consistent acceptance of the will of God as the standard of behavior. Where the pulpit is so conceived it also becomes an altar. The preacher is at once prophet and priest, and he takes the people into partnership with him in the arduous enterprise of sanctuary ministry. His preaching is accompanied by their prayers, and the atmosphere created makes the service an opportunity for the richest fellowship.[10] One has rightly observed that effective public worship must hold the worshipers' attention, awaken their imagination, stir their feelings, and enlist their consciences. "A congregation enters

[9] Cf. Forsyth: *Christ on Parnassus,* Ch. VII on "Architecture, especially Christian."

[10] Cf. Jefferson: *The Building of the Church,* particularly Lect. IV, "Building Moods and Tempers"; Hepher: *The Fruits of Silence.*

a church a chaos of conflicting purposes; group interests, race prejudices, nationalistic ambitions, class aims, family feelings, clannish and cliquish motives — dominate them; they have a score or more antagonistic elements jarring within themselves — resentments and acquiescences, doubtings and believings, selfish and unselfish motives, snarled and twisted beyond any human unraveling, hopes and despairs, brute passions and angelic aspirations, a legion of demons and seraphs. Their corporate worship must lift them into unison with God, into unison with one another — His family in this small subsection of His household of faith, into unison with His Church universal — the divine community which holds the world together, and into unison with all mankind as it ought to be in his Kingdom." [11] It is evident, under these circumstances, that an exacting obligation rests upon the preacher as to his choice of themes and the manner of their treatment. The man in the pulpit must not only be abreast of his times, he must be ahead of his times, anticipating the needs of to-morrow, for he is the interpreter of life *sub specie æternitatis*. A sermon is a deliverance not only in the sense that it is delivered but in the far deeper sense that its purpose is to deliver the hearers from doubt, uncertainty and hesitancy into the clear light of sober truth and compelling duty.

Real preaching has always tended to action. It is the supreme art of persuasion, to change the thought, to direct aspirations, to renew habits and to urge practices into other than accustomed channels. It is not to be supposed that the audience will readily assent to the preacher's utterances, without any show of resistance, tacit or otherwise. He may even be mobbed by them, figuratively or literally. But if he is moved

[11] Coffin: *In a Day of Social Rebuilding*, p. 91 f.

by deep convictions and speaks with the note of intense reality, he will be satisfied that he has declared the "burden of the Lord," and may also have the joy of witnessing the conversion of those who accept his message and are resolved to be guided by it. The present age is one of execution rather than of inspiration. That mechanical word "efficiency" makes its metallic ring heard with ominous and tiresome insistence. The tendency is to imitation instead of initiation, to deference more than independence, to flabby acquiescence and not to fervent courage. There are many echoes but few voices, and the world is clamoring for leadership.[12] In these recent years the pulpit has been largely inclined to follow the initiative of others outside the pulpit, unlike the princes whose preaching brought rulers to their knees and swayed the peoples, in the name of the regnant God. These mighty men were free from the mists of parochialism, the pettiness of prejudice, the enslavement to tradition, the narrowness of pedantry. Their preaching was destructive of evil and constructive of good. It was always creative and stimulative. They also guarded against a partial message, whose uncouth progeny of fantastic vagaries and sentimental propaganda have reflected discreditably on the honor, the majesty, the dignity, and the universality of Christianity. They most assuredly spoke in view of the needs of their times and did not descend upon their audiences as from an ethereal sphere.[13] To ignore the *zeitgeist* is not indicative of superior endowments but of a perverted intelligence. To surrender to the *zeitgeist* is not a sign of being progressive but betrays

[12] Cf. Cram: *The Nemesis of Mediocrity.*

[13] Cf. Horne: *The Romance of Preaching;* Kelman: *The War and Preaching*, lectures V and VIII, "The Preacher as Expert," and, "The Preacher as Prophet."

an inability to assert enlightened independence. To understand the *zeitgeist* exhibits the capacity for candid examination, for lucid discrimination, for appropriate adaptation.

The theological unsettlement and religious confusion of our day can be met only by those who have a sympathetic appreciation of the modern distemper and of the divers causes that have produced it. They can then fathom the depth of its need, and their increasing familiarity with its poverty will strengthen their assurance that Christ is competent to lead the hosts of humanity into the promised land of faith, hope and love, where the Fatherhood of God, the Saviorhood of Christ and the Brotherhood of man are blessed realities. The type of sermon that can deal with this complex situation must have the elements of constructive teaching, conclusive argument, convincing appeal. It must be built up as a solid and coherent unity, all parts severally related to one another, so that the thought moves steadily from start to finish as a well ordered and closely welded whole. Such a sermon is instructive, illuminating, inspiring. It has driving force and makes for moral and spiritual sensitiveness. If it is a doctrinal discussion, it will establish the mind and influence the life. If it is an ethical exposition, it will emphasize duty and enforce responsibility. If it is an evangelistic preachment, it will urge the claims of Jesus Christ the present Savior, and that the prompt acceptance of him is the only guarantee against a diseased will, a torpid conscience and a flatulent will. Whatever the subject, the purpose of preaching should constantly be to enlighten the mind, to excite the emotions, to educate the life, to ennoble character, to enrich conduct. Preaching is a living voice, delivering a living message concerning

the living and loving Christ, to a world that has lost its way and knows not how to return to the living God. No preacher has any business in the pulpit who deals with peradventures. His only justification is that he has a great and glorious certainty to proclaim to the sons of men. It was said of John Brown of Haddington that "his preaching was close and his address to the conscience pungent. He spoke with authority and hallowed pathos, having tested the sweetness and felt the power of what he believed." He was aware of the rare compensations of his high calling, and he once said: "Were God to present me with the dukedom of Argyle on the one hand, and the being a minister of the gospel with the stipend which I have had on the other, so pleasant hath the ministry been to me, notwithstanding all my weakness and fears of little success, I would instantly prefer the latter." [14]

Where the ministry of preaching is exercised on this liberal scale, provision is also made for what might be called the liturgical and sacramental aspects of worship. In spite of the strenuous advocacy of sacramentarians, the testimony of history is against their conclusion in favor of stereotyped forms. In the previous discussion some phases of this disputed issue were considered. We saw that the freedom of the Spirit encouraged a wide diversity of ministerial activities, and that their validity was accepted not by tests of antiquity but by their productivity of beneficial results, in harmony with the living witness of the Holy Spirit. We are persuaded that the services of the sanctuary should be adapted to the real needs of each generation of worshipers. We must reckon with the fact of temperament and training, and provide for a variety of forms calculated to stimulate the in-

[14] Mackenzie: *John Brown of Haddington*, pp. 100, 344.

stinct of worship. It must be acknowledged that in its deepest expressions, it is conspicuous by its absence among people who are conventionally religious.[15] Monotony in public worship is a scandal, and it is out of the question to expect people, who are bored by dullness, to engage in acceptable worship. We rather evade the problem when the suggestion is accepted to have short, bright services, which virtually degenerate into clap-trap devices to entertain and not to sustain the spirit of man. Such "remedies that are no remedies" recall Samuel Johnson's phrase about "trimming the lace on our waistcoats." The use of a liturgy has its advantages, but, as with the classics of devotion, the prayers of a former day are really out of date, and the stilted language of the past is hardly appropriate to the present. On the other hand, extemporaneous prayer has the elements of directness and timeliness, but it is often apt to be "padded with merely conventional phraseology," the language frequently is slovenly, irreverent, undignified, and jars on the feelings of the truly devout. The remedy lies in a happy medium between the two extremes, with a sense of the fitness of things known as good taste. In this way, those of a churchly cast of mind who favor a liturgy, and the individualistic type keen on spon-

[15] Some of the difficulties of college students are thus expressed: "In every college there are students to be found who are regular church-goers and who derive much help from this practice, but the majority are put off by the absence of a sense of worship in most churches; by the formal and unnatural way in which the services are rendered. Students will frankly say, 'If you go to church you don't get the impression that what is happening is very real to those who are taking part.'"—This testimony from the secretaries of the Student Christian Movement of Great Britain is equally true of conditions in America. See Report on *The Evangelistic Work of the Church*, p. 64. The Report on *The Worship of the Church* deals with some of the causes which have militated against public worship.

taneous utterance, might both be satisfied in a worship that comprehends without compromise. In this connection, much might be said on the use of hymns and the unfortunate prevalence of doggerel and ragtime in many evangelical churches with their spiritually debilitating effects.[16] Another relevant subject is that of reading the Scriptures, which should be performed with due regard to its impressive message. The Bible is not read by people as a general rule. Whatever they receive of its precious treasures is almost exclusively from the pulpit. The preacher should magnify this opportunity and give liberal portions from the sacred book, reading it as one who would share its treasured truth with others.[17]

In considering the question of the sacraments, we enter a field of endless controversy. If this were a historical dissertation, it would be in order to make a comparative study of the sacramental principle as expressed in the institutions of baptism, confirmation, the eucharist, penance, extreme unction, holy orders and marriage. There are subtle differences suggestive of metaphysical hair-splitting in the way they are understood by the Roman Catholic, the Anglican and the Greek Churches.[18] Evangelical Protestantism has always held that Baptism and the Lord's Supper are the only two necessary sacraments. The members of the early church constituted a "sacerdotal society" in accord with the truth of the "royal priesthood" of all believers. "The great sacrament of Christianity is

[16] Cf. Benson: *The English Hymn, Its Development and Use in Worship.* A scholarly history of the influence of hymns in the Christian Church since the Reformation.

[17] Cf. Curry: *Vocal and Literary Interpretation of the Bible.*

[18] Cf. articles on "Sacerdotalism" and "Sacraments" in the *Encyclopædia of Religion and Ethics*, Vol. IX, p. 804 ff., and refer to other related articles in previous volumes of this indispensable reference library.

the sacrament of the living and preached Word of Reconciliation, whether by speech, rite or work. The elements may be anything; the Word is everything, the active Word of God's Act, Christ's personal Act met by his Church's. That sacrament of the Word is what gives value to all other sacraments. They are not ends, they are but means to that grace. They are but visible, tangible modes of conveying the same gospel which is audible in the Word." [19] In these striking sentences we have the distinction between sacramentarianism and evangelicalism. We think of baptism as the sacrament of initiation, having no merit in itself for regeneration, but the symbol and confessional of faith in Christ. The practice of infant baptism was introduced in the second generation of Christians, and it was administered, on the understanding that the children of Christians were virtually members of the Church. If brought up Christianly, on reaching years of discretion, they would assume the obligations held in proxy for them by their parents. The church exercised untrammeled liberty as to the subjects of baptism and the methods of administering it. This was in accord with the freedom of the Spirit in the matter of all religious functions. Those who departed from this freedom, made shipwreck for themselves and distress for others.

Nowhere has this misfortune been so much in evidence as at the Communion Service. It is one of the ironies of the history of the church and a scandal to Christianity that the institution which our blessed Lord established to be the center of fraternal unity has become the occasion of discourtesy, disharmony and dis-

[19] Forsyth: *The Church and the Sacraments*, p. 131; cf. *Positive Preaching and the Modern Mind*, Lect. III on "Preaching and as Worship."

cord. The worship of the early Christians was centered in the Lord's Supper, "the very apex and crown of all Christian public worship." It proclaimed the sanctity of his person, the virtue of his death on the Cross, the reality of his Presence, and the unity of believers reconciled to God and to one another, through the great sacrifice on Calvary. The church at Corinth was censured by Paul because their party spirit and cliquism had introduced a bitter individualism which threatened to disrupt "the fellowship-body of Christ." Those who were guilty of this rivalry and faction did violence to the Cup of blessing of Christ's blood-fellowship and to the loaf of Christ's body-fellowship. They showed an inexcusable lack of discernment of the sacred communion through Christ and with believers. They partook of both the Love-feast and the Supper, unworthily of their Savior and Lord, and their social and sectarian exclusiveness degraded the fraternal feast into a fratricidal strife.[20] The Eucharist was a *sacrifice* because those who participated were a priestly fellowship. They dedicated themselves to Christ with the devotion of generous loyalty, for the sake of unselfish and sacrificial ministry, inspired thereto by the broken bread, the symbol of sacrifice, and the "Stirrup cup," symbol of the intense life-giving of the Savior. It was further a sacrifice in the sense that their prayers, praises and works of charity were offerings well-pleasing to God. It was a *celebration* of the triumph of Christ, and the spirit in which it was done was eucharistic, one of jubilant thankfulness. It was a *memorial* which kept fresh in the minds of those who observed it the sacrificial

[20] 1 Cor. 10: 16 ff.; 11: 17 ff. See *The Expositor* (London), August, 1915, p. 182, for an article "Not Discerning the Lord's Body" by Scott, and, *The Expository Times*, October, 1918, p. 19, for an article "Discerning the Body" by Moffatt.

love of Christ, not alone on the Cross but in the repeated giving of himself to his grateful followers at this particular service. It was a *communion* with Christ who communicated to them grace for resolute and steadfast character. It was also a communion with one another which strengthened the ties of brotherhood and increased faith, fealty and fellowship. It further proclaimed the communion of saints — not only those who were actually present but the vast multitude of every age, throughout the world, "who from their labors rest," and who mutually confess "all are one in Thee, for all are Thine." Very marked was the thanksgiving before, during and after the observance of this sacrament, fittingly called the Eucharist, the Communion Service, the Lord's Supper. These names severally represented one or other aspects and benefits of this central rite in Christian worship.[21] Those who partook of it realized themselves as sinners redeemed by Jesus Christ; and, as his good soldiers, they renewed the oath of allegiance as often as they attended this service. It also gave them an opportunity for the appropriation of grace, for the appreciation of mercy, for the acknowledgment of obligation, and for the acceptance of duty. The Holy Communion has borne witness to the continuity of the church throughout the changing centuries. It has also been the occasion of wicked wrangling caused by extremist leaders. We need not follow the lamentable course in this tortuous and dismal chapter of Church history. The pity of it is that the lessons of these unworthy strifes for triumph more than truth have not yet been taken to heart. Vain are the efforts of

[21] Cf. Mackay: *The Disease and Remedy of Sin*, Ch. IX, "Holy Communion as a Medicine of the Soul"; David Smith: *The Feast of the Covenant; Mansfield College Essays*, "The Eucharist in the Early Church" by Bartlett, p. 45 ff.

those who insist that the Holy Table must be hedged about with all the " ecclesiastical barbed wire " of their own manufacture. Those who received this Sacrament at the Front and in the trenches were strengthened to follow the high ideals unto death. How petty and puerile, yea, even grotesque, are the rules that correctness of ritual and ceremonial is indispensable to worthy and profitable communion. Surely, our supremest need is a deepening of the spiritual life of the church membership, that there might be a restoring to us of the divine salvation and a quickening of the Spirit of holiness, which shall free us from the bondage of the letter and lead us into the liberty wherewith Christ has made us free. The world is waiting for the leadership which directs, comforts, satisfies and opens larger avenues for the service of humanity. Never before has such an opportunity confronted the Christian church. It can be adequately seized and advantageously used only as we realize the extent of our spiritual resources and heed the summons to enlightened and complete stewardship. It is ours to accept the challenge to heroic consecration, consistent sacrifice, earnest service, and to continue therein until the whole world shall confess that Jesus Christ is Savior and Lord, to the glory of God the Father.

VIII

CHRISTIAN EDUCATION

"Religious education means, as the words imply, the drawing out of the religious nature, the clarifying and strengthening of religious ideals, the enriching and rationalizing of the sense of God. Religious education is, therefore, not to be imposed from without, but to be developed from within. It assumes the susceptibility and responsiveness of human life to the approaches of the divine life, and by every influence of suggestion and environment clears the way by which the love of God may reach the soul of man. Education thus becomes, as Lessing announced it to be, revelation; — the disclosure to the will of man of the will of God. Nor is this the whole of religious education. A life which has thus acquired a quickened and active sense of divine control becomes inevitably associated with God's purpose for the world, so far as that may be revealed. Revelation thus passes over into dedication. The end of education is service."

— Francis Greenwood Peabody: *The Religious Education of an American Citizen*, p. 75 f.

VIII

CHRISTIAN EDUCATION

A SCIENCE like astronomy helps us to know about the starry heavens, an art like painting or music leads us to practice and perfect ourselves. Education is the union of both science and art. Book learning is only an end. The purpose of life is the development of character by rightly illuminating the conscience, training the intellect, stimulating the emotions, directing the will, to produce decisive thought and responsible conduct. An educated person is one who is informed by reading and travel; disciplined by self-knowledge, self-reverence, self-control and self-denial; and inspired by high motives to respond to the noblest and best ideals. Education is "a gradual adjustment to the spiritual possessions of the race, with a view to realizing one's own potentialities and to assist in carrying forward that complex of ideas, acts, and institutions which we call civilization." These possessions are scientific, literary, æsthetic, institutional and religious.[1] Some argue that to do is more important than to know: this is zeal without knowledge and is always dangerous. Fragmentary and haphazard thinking results in confused ideas about duty and privilege, and the tragedy of muddling through life. Let us do the next thing is the counsel of the enthusiast. But he is not certain what it is and whether it is

[1] Butler: *The Meaning of Education*, p. 25 f.

worth while, and so he gives himself to a ceaseless round of activities, under the mistaken impression that motion is movement. He is "one that toileth and laboreth and maketh haste, and is so much the more behind." It is equally futile, like Browning's "Grammarian," to decide, "not to live but know," as though the amassing of knowledge was the be-all and the end-all of existence. The better course is to combine theory with practice, for the sake of being and well-being. The purpose of education, then, is emancipation for the unfolding and development of the entire personality through the culture of character and its expression in the discharge of duty. This is a continuous process which increases from more to more, to purify the vision of perfection, to enrich the soil of truth, to extend the bounds of freedom, and to encircle the whole human race within the fruitful fellowship of a universal Brotherhood.

In one sense, all education is essentially religious. As soon as we feel the heart-throb of humanity and acknowledge that others have aspirations akin to ours, we recognize their rights to a common inheritance, deep based upon faith in God. There is assuredly a great difference between people as to degrees of culture and experience. But the capacity is present in all persons, awaiting the quickening touch which will fully awaken the divine that is latent in them and transmute the dross into the gold current in the Kingdom of heaven. The essence of superstition is to accept religious facts without inquiry but on the word of authority, be it that of priest, preacher, or synod. Such an attitude is seen in paganism no less than in Christianity. The aim of education is to free one from the tyranny of mere authority, so that one enjoys the responsible privilege of free speech and free ac-

tion, without the interference or handicap of obscurantism and traditionalism. Such an ideal could be realized only in an atmosphere where the rights of the one are regarded as worthy of equal respect with the rights of others, by reason of the social nexus which binds together all the members of the community. But this spirit of humanitarianism is insufficient. As soon as the educated person comes to himself and realizes his innate possibilities, the nature in him which is incurably religious, craves for companionship with God. Whether it will react on him for his ennoblement depends on the character of his God. Here he stands in need of direction, and whether he would accept it or reject it is further determined by the nature of the compulsions that are borne upon him. This is where religious education does its work, not to create but to develop the God-consciousness. This is all the more urgent when it is realized that in far too many instances faith in God is in a state of arrested development. The influence of any idea is felt only when it is appropriated and expressed by us in our own way. An idea is like a vital spark. Just as we are careful about the kindlings and the draft, so the idea must have helpful conditions if it is to be fanned into a flame. An idea is also like a seed. We must then attend to the soil and to the laws of nurture, so that it will not fall on the wayside, the stony ground or among weeds, but upon good ground and yield the coveted harvest of praiseworthy deeds. The bearing of ideas on habits, character, destiny is too self-evident to be discussed. "It is a man's idea, his philosophy, that fixes the *angle of impact* of all experience upon him, and so decides what 'effect' that experience will have. But by the same sign it can be said with some certainty that if the ideas with which

a man is carrying on his service are right at the core, its total effect on him — whatever its character or duration — will be for the better; he will come out of it broadened, liberated, ennobled by the daily companionship with duty, wise with the wisdom of one who has explored the extremes of the human lot." [2]

The business of religious education then is to prepare the ground for the fruitful reception of the truth concerning God, duty, and destiny.[3] Since our concern is Christian education, it can be accomplished by so training the life, that it shall grow "unto a full grown man, unto the measure of the stature of the fullness of Christ." The interest in such an education has in recent years assumed definite forms, especially in Protestantism. The Religious Education Association was organized in 1903, "to inspire the educational forces of our country with the religious ideal; to inspire the religious forces of our country with the educational ideal; and to keep before the public mind the ideal of religious education, and the sense of its need and value." It has received the cordial support of the leaders of both religion and education and already many reforms of moment have been accomplished. The International Sunday School Association

[2] Hocking: *Morale and Its Enemies*, p. 199.

[3] "We may exercise one muscle while we permit another to atrophy, and just so we may train some of our faculties while others lie dormant, and this we may mistake for education. But when education is taken in the profound sense of bringing to expression that which is deepest and most real in man, then it becomes a means of making him conscious of the God in whom he lives and moves and has his being. . . . Such training can begin with infancy, and it can continue till old age. It can and does bring men to the obedient recognition of God as the supreme reality, and of Christ as the Way, the Truth and the Life. This is salvation by education."—Coe: *The Religion of a Mature Mind*, p. 320 f; Cf. Betts: *How to Teach Religion, Principles and Methods.*

in 1908 instructed its Lesson committee to prepare a graded series of lessons in addition to the Uniform series. Another advance was made in 1910 in the organization of the Sunday School Council of Evangelical denominations, composed of Sunday school editors, publishers and secretaries, to arrange for more comprehensive ways of securing better results through the Sunday school. The new programs which include week-day religious education are most encouraging. This entire movement is nothing short of a religious renaissance. What makes it so promising is the recognition that the Sunday school is regarded as the principal agency of the church for Christian education. The emphasis is also made that it must assume responsibility for the religious training which will strengthen the church and enable it to carry forward its mission for the Christianization of the world.

Hitherto the Sunday school has been ineffective because the work was done by earnest people without any clear conception of the fact that it was a *school,* although meeting on Sunday. The teaching was "controlled by the tacit assumption that it is a branch of expository preaching or of evangelistic appeal." [4] It was not seriously regarded necessary that teachers should be trained to understand the nature of the pupil, and how to apply the principles of education according to the laws of growth and development. There was a great deal of practice but much of it was misapplied, and so it came to pass that the period of adolescence regularly witnessed a slump in the Sunday school. The fervid exhortations moreover were inhibitory rather than inspirational, and they were not preceded by the careful planting of the seeds of Christian truth in the soil of the youthful mind. When

[4] Coe: *A Social Theory of Religious Education,* p. 266.

the time of harvest came, there was a dearth, and such garnering of the sheaves as was possible was out of proportion to all the efforts expended. The testimony of chaplains at the Front is to the effect that they met large numbers of church members who had no religious education worthy the name. Many were nominally Christian, but they had no definite ideas of the privileges and obligations of such a profession. The average soldier was unaware of any specific allegiance due from him to the church. Traditional Christianity seemed to have a small hold on him and he could not see what bearing it had on his present circumstances nor what help it could give him. The situation was that of "a Christian life combined with a pagan creed. For while men's conduct and their outlook were to a large extent unconsciously Christian, their creed (or what they thought to be their creed) most emphatically was not." [5] What makes the situation so alarming is the fact that these soldiers belong to the civilian ranks and represent the average membership of the church. Surely "the average Christian needs to have his mental horizon widened, his social sympathies broadened, his ethical standards heightened, his spiritual vision purified, and his consciousness deepened by actual living." [6] The call for reconsideration and readjustment is imperatively urgent. We must begin with youth and help them to "mature slowly." While the earlier years are important, special attention should be given to the adolescent period, between the years of eighteen and twenty-four. Equally pressing is the

[5] Cf. Macnutt (editor): *The Church in the Furnace*, pp. 54, 360. This book of essays by seventeen chaplains makes report of conditions which we dare not ignore.

[6] *Personal Appeals to Sunday School Workers*, p. 93. In this volume I discuss some of the crucial questions with special reference to the problems of youth and adult life.

work for adult classes, where informal and informing discussions should be held on some of the problems which bristle in these days of perplexity, unrest and transition.

It would take us outside of our present province to deal with the principles and practice of pedagogy; but we must mention a few things in passing. The static type of teaching has been far too prevalent up to the present time. It consists of drill and discipline, more concerned with strengthening the memory and a repetition of the past. The study of history, for instance, was intended to acquaint the student with dates, figures and dry facts, as though his mind was a phonograph. The instruction was formal and mechanical, lacking in the forward impulse. The study of religion largely consisted of committing texts, catechisms and creeds, on the plea that when the scholars came to years of discretion they would understand them. The new teaching is dynamic. It aims to develop initiation rather than to deepen imitation. In the study of history, only those things are taught which have meaning to the pupil's mind, and which can be grasped by him at the time. A foundation is thus laid for a progressive knowledge acquired by the training of the historical imagination which enables the student to reconstruct the past and make it live again as a vital reality. The purpose of the study of religion, in like manner, is to help the pupil to appropriate and assimilate the truth that will enable him to make a personal decision that brings a vital experience.[7] Such teaching is not dogmatic but deliberative; it is not given in capsules but according to the capacity of each, in the form of a story, or a proposition, or an argument, as the need might suggest. It is not a finished prod-

[7] Cf. Coe: *The Psychology of Religion,* p. 135.

uct but one in process of completion and having respect to the personality of the pupil so that no two are treated alike. It is an "endeavor to exploit the pupil's spontaneity more boldly than has hitherto been thought desirable, and to guide his development with a looser rein. If we pursue this endeavor seriously we must admit much more variability in learning and teaching. The ideal of a course laid down in advance for all pupils, with their achievements mapped out ahead for each session, term and hour, must give place to an ideal of progress more elastic and more closely related to the ways of mental growth." The criticism is well taken that our existing arrangements are based on "the fallacy of the average pupil" who is a purely "hypothetical young person." The "new teaching" insists on actuality and demands a change "from which the individual replaces the organization as the dynamic center of the school system." [8] When it is further remembered that most pupils do not want to learn, it is evident that we must apply legitimate stimulation to quicken interest, so that the pupils may become not passive recipients but active participants, learning with a will instead of being crammed with predigested information. Here is the responsibility of the teacher, whose ability to present knowledge depends on his understanding of the pupils' standpoint. All this applies to the Sunday school in even a more exacting way. Religious teaching is not merely instruction but the developing of relations between one's whole personality and God not only, but also other human beings. Nowhere has the unlearning process been so much in evidence as in the case of those who go to college, where they are confronted by the teachings of science and philosophy which upturn the traditional teachings

[8] Adams (editor): *The New Teaching*, p. 165 ff.

in the Sunday school and the home church. Add to this the lack of a large coördinating and unifying purpose in most colleges, with their multiplying of courses and unrelated departments, and we can understand how it is quite possible for the graduate to have a vast accumulation of facts without any definite working theory of life.[9] At the recent meetings of the Councils of Church Boards of Education in Chicago, the impression prevailed that the outlook of the college is becoming less provincial and that it is increasingly relating its activities to other forces, more particularly the religious forces.

The task of Christian education must therefore be undertaken by the church on a much larger scale and with greater scientific accuracy.[10] The agencies of the church should be so related that they will help in the right direction of the thought and life of the membership, in order that the influence of the church may help to mold public opinion concerning social, commercial and international righteousness for the establishing of the kingdom of our God and his Christ. No call is more pressing than that of Christianizing industry. This implies a thorough understanding of the economic, political and communal standards of the industrial population. There are no fixed ideals to be indiscriminately applied to every condition. The present revolution is the audible voice of those who for generations have been misunderstood, maligned and mistreated. The church has not courageously applied

[9] Cf. Faunce: *The Educational Ideal in the Ministry,* Lect. VII, "The Relation of the Church and the College."

[10] "So many of the religious ideas that are current to-day are not deep convictions, and they need to be made such. So many genuine convictions are held in reserve in the background of the mind, and they need to be made living, active, fiery, penetrative. Christian motives operate but languidly and imperfectly."—Davison: *The Indwelling Spirit,* p. 201 f.

the teaching of Christ on personal and social responsibilities; and it has often been loth to condemn the anti-Christian and unfraternal system of competition and rivalry, on which existing society has been built. We make profession of the Christian standards but we resent their searchlight being thrown upon our actions, on the ground that they are personal matters which do not belong to the realm of religion. Is this not an implicit acknowledgment of defective conceptions of the sway and control of religion? The failure to relate creed to character has been tragically demonstrated by the war. One weakness of the pulpit has been due to its failure to impart definite teaching in a connected and systematic way. "As a result there has been a want of grasp and a lack of perspective. Numbers of educated men and women have serious doubts as to the truth of Christianity, which are the result of an inadequate and distorted idea of the Faith, and many others are sufficiently affected by an atmosphere of doubt to lose spiritual joy and power without being able to put their difficulties into words." The clergy generally are not trained to teach or to meet intellectual doubts and difficulties.[11] Another serious weakness is the tendency to make more of oratory than of conviction and to cultivate the hortatory style rather than the prophetic. The charge has thus been made, not from without but from within, that "the church suffers badly from dry rot in the pulpit." A close student of preaching declares: "Some men's sermons are obviously mere compilations and mosaics — bits of brightness brought from all the corners of the earth and stuck into a pleasing pattern. Such productions are essentially agglutinative and reminiscent. Such preachers are not plagiarists — they would

[11] Report on *The Evangelistic Work of the Church*, p. 7 f.

not wrong any man, living or dead. They are as honest as the agglutinative type of mind can be. But when we listen to them, we are conscious that the whole method of production moves on the surface of things. There is nothing artesian and fundamental in such dealing with reality." [12] The late Professor Swete of the University of Cambridge frequently observed that he missed "the element of instruction in many modern sermons." [13] The prophetic type of preaching does not merely deal with the negative aspects of life, concerned with prohibitive counsels. It is more deeply interested in positive demands which call for constructive programs on a liberal scale. It thus encourages the pursuit of knowledge, the practice of culture, the performance of duty, inspired by the enlarging and emancipating ideal of the Christ of the Incarnation. Such a responsible mission directing the religious education of the congregation is however not possible for most men in the ministry, unless there is a radical rearrangement of the methods of church work. One preacher confessed: "For years I have read no book through in my study. It has been done on trolley cars and trains. Many a sermon has been gotten out in the same environment. As for that quiet, thoughtful poring over the written thoughts of men, it has been almost, if not quite, impossible." In conference with other ministers, he found a similar experience, and a unanimous protest against a state of affairs which has converted the minister into a "pack horse." This brother further wrote: "I had been printer, musician, financier, committeeman, painter, errand boy, publicity man and much else. I have come to see that I cannot so continue and be a successful

[12] Faunce: *The Educational Ideal in the Ministry*, p. 212 f.
[13] *Henry Barclay Swete, D.D. A Remembrance*, p. 75.

minister according to the *real* measure of the Christian ministry . . . I have reached a decision — perhaps the most serious of my life — either I will become a real prophet-preacher and pastor or I will step out of the ministry." [14] Such a deplorable dilemma calls for the right religious training of the laity as to their obligations. Among them there are inexhaustible resources which should be directed towards the signal advantage of the kingdom of God. The priesthood of the laity is a truth to be rediscovered and replenished by generous supplies of information. Let them be shown that their obligations of church membership only begin with attendance at the services. They must give proof of a consistently genuine interest in all efforts at social reconstruction through the church, at home and on the mission field, in such ways as to remake community and international life in accord with the demand to establish the commonwealth of man, the Kingdom of God in the world.

Whose fault is it that many in our city churches still have a rural outlook? They seem to be satisfied with methods of work which were in vogue in the days of rural life of their forefathers, but which are out of date even in modern rural communities. If the scandal of our divisions is to be wiped out it must be done by the laity. In the final analysis, they have the last word to say whether sectarianism is to be perpetuated at the cost of the catholicity of Christianity and to the peril of the extension of the gospel of redemption. It is well enough to know the heresies of the past and the conflicts between the parties of

[14] A. L. Faust in *The Christian Advocate*, February 13, 1919, p. 224. This confession of a Methodist preacher can be duplicated in other denominations. Cf. Pepper: *A Voice from the Crowd*, p. 93 f.

truth and error; but it is more important to know the insidious perils of such modern heresies as Christian Science, Theosophy, Mormonism, Spiritualism, and those types of eclecticism which have no relation to ethical demands. It is the uninstructed laity who succumb to the invasions of these half-truths, which are far more fatal than naked error because they are clad in the guise of truth. The way it is insisted in some quarters that the pulpit should confine its attention to preaching the "simple gospel" is an unconscious confession that these self-constituted critics among the clergy and the laity do not understand the purpose of the gospel. They are still living in a world of individualistic interests, far removed from the throb of the world's pain, anguish and distress. The purpose of the gospel is not to secure a sort of insurance policy for the next world. Its chief aim is to provide an antiseptic against existing evils and to impart a spiritual dynamic that will produce character courageous enough to apply the Golden Rule to all the transactions of life. The program must be such that it will encourage "the Christian spirit to make for itself a home" in the intellectual, social and ethical environment of our times. Here again, it is the laity rightly directed, who must get rid of the evils in our economic system and reëstablish it according to the principles of fraternal service.[15] Back of all these considerations is the supreme question as to the authority of Jesus Christ. Is his teaching to be regarded as a matter of convenience and of expediency; or is it to be accepted as having such compelling power as to control all life? The early church was clear on this issue. The stress was rightly laid on the risen and

[15] Cf. Thomas: *Religion: Its Prophets and False Prophets*, p. 250.

living Christ and his perpetual presence. This was "the fontal source or spring of the apostolic faith that brought the church into existence and set it moving with that wonderful vitality and power which lie before us in the New Testament." [16] We reckon with Christ only as we accept him as the Supreme Savior, as the final Mediator between God and man, and as the consummate Arbitrator between men for the adjustment of all their difficulties.

This then is the ministry of Christian education through preaching and teaching. These two functions supplement each other and may often be united in a single person. In fact, the modern pastor must combine these two duties, if he is to be regarded as a genuine leader of the church.[17] He proclaims the good news of salvation through Jesus Christ with the fervor of an evangelist, but he also instructs his hearers in the manifold duties that pertain to right Christian living, and in that respect he is a teacher. He must therefore have the gifts and graces which qualify him to invite and to evangelize, to educate and to guide, to convert and to build up. Those who are redeemed will thus go on unto perfection, "in sanctification of the Spirit and belief of the truth." "The experiences of these years have shown us how much more of Christian living there is in the world than bears the label. Religion is being tested, stripped of sham and embroidery, and reduced to reality. And there are being revealed breadths and depths of real religion that we do not understand. There is a vast amount of inarticulate religion actually moving the lives of men

[16] Shaw: "Resurrection of Christ" in *Dictionary of the Apostolic Church*, Vol. II, p. 329.

[17] Cf. my article, "Pastoral Scholarship" in the *Methodist Review*, January, 1919, p. 36.

which the churches may lift to the level of intelligent and articulate belief if they will but approach it with understanding and a willingness to be taught as well as to teach." [18] The call is for leadership. The church has an exceptional opportunity if it realizes that the work must be done on the principle of the division of labor. Let the ministers be released from "serving tables," that they may give themselves to the work of shepherding those committed to their care and the results will be gratifying in every direction. The history of the church may be divided into periods according to the characteristic undertaking of each age. In the beginning it was the *Ecclesia Discens* — the church learning; then it became the *Ecclesia Docens* — the church teaching; in the days of papal supremacy it was the *Ecclesia Regnans* — the church ruling; after the Reformation it became the *Ecclesia Divisa* — the church divided for better and worse; the rise of individualism and the weakening of the corporate authority of the church next made it the *Ecclesia Privatorum* — the church composed of individuals. The circle was then completed. We must again return to the attitude of the church of the first century and once more become the *Ecclesia Discens,* and learn what the divine Spirit is saying to the churches through the changes, confusions and conflicts of this present day of destruction and construction.[19] The leadership needed is that of the expert who speaks with the authority of ability in his own sphere. "The church

[18] Weigle: "The Effect of the War upon Religious Education" in *Religion and the War,* edited by Sneath, p. 115.

[19] For this discrimination I am indebted to Professor F. J. Foakes Jackson's illuminating inaugural address on "Some Different Aspects of the Church," as Graduate Professor of Christian Institutions at the Union Theological Seminary, New York City.

leader must be expert in knowledge and expert in skill. There is a scientific aspect to Christian learning — and scientists are experts. There is an artistic phase to the presentation of Christian truth — and artists are experts. There is a profound seer-like quality in Christian discovery and the seers are experts in long and patient brooding. And Christian leadership demands the degree of statesmanship which can be called by no other term than expert." [20] We must, above all, cultivate "a love of honest work well done and a healthy distaste for short cuts to popular success." [21] The character of the men needed in our times is seen in *Rugby Chapel,* written by a noble son in memory of his father, Thomas Arnold, the headmaster of Rugby School, and one of the best leaders of the Christian church in a day of upheaval and perplexity.[22]

"Then in such hour of need
Of your fainting dispirited race,
Ye, like angels, appear,
Radiant with ardor divine!
Beacons of hope, ye appear!
Langor is not in your heart,
Weakness is not in your word,
Weariness not on your brow.
Ye alight in our van! at your voice,
Panic, despair, flee away.

[20] McConnell: *Democratic Christianity,* p. 33 f.

[21] See Knowlson: *Originality,* for a popular study of some of the distinctive essentials of genuine leadership, particularly the chapters "Low Standards of Merit," "Incomplete Effort," "The Professional Mind," p. 185 ff.

[22] "Arnold (is) one of the passionately aspiring saints of the world: the heat of moral passion which dwelt in him made many of his utterances sound as though it must be upon some conception of a profound ultimate unity between God's nature and man's that they were founded, as indeed it was out of an experience of such unity, an experience already real and longing to intensify itself, that they actually came."—Clarke: *Liberal Orthodoxy,* p. 130.

Ye move through the ranks, recall
The stragglers, refresh the outworn,
Praise, reinspire the brave!
Order, courage, return.
Eyes rekindling, and prayers,
Follow your steps as ye go.
Ye fill up the gaps in our files,
Strengthen the wavering line,
Stablish, continue our march,
On, to the bound of the waste,
On, to the City of God." [23]

[23] *Poetical Works of Matthew Arnold*, p. 310.

IX

SOCIAL CHRISTIANITY

"The largest issue confronting our time is between an aristocratic, deterministic, nationalistic ethics and the ethics of democracy, of moral freedom, and of internationalism. In other words, it is the issue between the interests of selected, privileged, and in some respects superior groups bent upon maintaining the fixity of inherited ideals, and the interests of aspiring humanity bent upon the reconstruction and expansion of all its ideals. On the one side the autocrat, the captain of industry, the empire-builder, the dogmatist, the ecclesiastical prince, administering the world's affairs perhaps benevolently, always authoritatively; on the other side the mass of humanity, struggling up through the sense of individual liberty, through 'class consciousness,' to race consciousness, and beginning to insist upon doing its own thinking, upon finding out for itself the real laws of the universe, and upon shaping the world according to its own deepest needs."

— Eugene William Lyman: *The Experience of God in Modern Life,* p. 64 f.

IX

SOCIAL CHRISTIANITY

UNREST is a hopeful sign because it means dissatisfaction with existing conditions. It is a flying up of the red flag of danger. It is a demand for investigation. It is a call for understanding. It is a plea for readjustment, for peace, for advance. One of the tragedies of history, in the life of individuals and nations, is that miscalculation has invariably wrought irretrievable disaster. We recall the valiant charge of the Light Brigade into the Valley of Death and we remember the British reverses at Gallipolli in 1916. In both instances the refrain comes home: "Some one had blundered." Such misfortunes are inevitable in the emergency of war but they are inexcusable in the sphere of social and industrial difficulties. It is nothing short of a criminal misdemeanor when we neglect to find out the causes of distress and withhold honest efforts to bridge the gulf that separates classes and peoples and keeps them in a state of mutual antagonism. Indiscriminate denunciation is generally the result of misunderstanding, ignorance and prejudice. If to know all is to forgive all, then as soon as we know a man and the circumstances under which he conducts himself we will not treat him with scorn or hatred and shower on him the virus of invective, but regard him with sympathy, provided he is ready to turn over a new leaf. The fears of class for class have always bred distrust and suspicion. As long as

such a spirit prevails, intensified by the insanity of selfishness, there can be no hope of reconciliation or redress. We must insist on justice and fair play to every one and remember that every individual is entitled to his full rights and responsibilities. Animus and hysteria unfit us for impartial discussion of any problem, most of all, of the social problem with ramifications and complications that baffle even the most judicious mind. A campaign for education and publicity is therefore most desirable in the interest of commercial, industrial and social welfare, as well as of the other concerns that bear on economic and national development. The disintegrating principle of competition must give way to the progressive principle of coöperation. A discerning student of contemporary conditions declared: "The only true conception of business is that which considers it, not as a one-sided affair, but as something in which both labor and capital constitute an inseparable and integral whole. The establishing of correct ideas in this regard is the duty of both labor and capital and it is to their common interest to take away from the politician the catchphrases and fallacies that have allowed him to remain in power by creating an artificial gulf between capital and labor." [1] Where it is possible to achieve the coöperation of all the economic forces the present far too prevalent "cat and dog existence" will disappear. The call is for statesmanlike and prophetic leadership distinguished by "character, intelligence and capacity," which will clear the atmosphere and enable all concerned to see life truly and to see it whole. Instead of fighting in the dark we should fraternize in the light, and hasten the era of peace when the greatest good of the greatest number will make possible to

[1] Moore: *American Business in World Markets*, p. 63.

every mother's child a larger measure of "the treasure and the leisure and the pleasure of life."

The war has brought home to all thoughtful people the advantages of combination, the wastefulness of competition, the benefits of confidence and the stimulus of coördination. It is gratifying to have it recognized that "a genuine problem of reconstruction that faces the United States is the revitalizing of the fine moral fiber throughout the world." If this were done, it will eliminate the "unscrupulousness, treachery and unfairness" that have characterized the business relations of the nations of the world. To regard Germany as the greatest criminal in this regard is by no means to forget that other nations were also living in glass houses. The new world obligations of our own nation are evident. "Our commercial and financial greatness has brought with it duties and obligations which a powerful nation animated by high ideals cannot overlook. And although they are of a moral order, to neglect them would subject our people to penalties of a very practical kind. Thus it is imperative that Americans shall not be grasping in dealing with other peoples, that they shall be fair and serviceable in trade, that out of their bounty they shall contribute to alleviate the sufferings of other peoples with a lavish hand and a generosity worthy of a great people in the time of its greatest prosperity." [2] Well and good, but let us see that our generosity is not of the Brummagem variety that would expose us to the charge of hypocrisy. It was the failure of the church to evangelize the social forces of the last century that led to an intolerably inconsistent position. "The very men who were most loyal to the commercialized atonement were the men who were indifferent to the needs of tenants

[2] Moore: *American Business in World Markets*, p. 302.

and employees, the dangers of industrialized childhood and womanhood." [3] We readily accept the "democracy of theory" which stands for the abolition of privilege, equal opportunity for all, and utilization of ability. But the "democracy of method" is an unscrupulous contradiction of this ideal by reason of evasions and duplicities which are both empty and futile.[4] It has been true here, as in our religion, that our practices have been at variance with our professions. Some of the generosity which we desire to show to other nations had better be reserved for home consumption.

It has been well said that there are only two social classes — benefactors and malefactors. Their character is determined by the company they keep and the influence they exert. Up to the time of the war we were largely governed by the individualistic standpoint. There was a minority who had made the revolutionary discovery of the social conscience and who were concerned to be guided by its mandatory admonitions. It is one of the curiosities of reasoning that those who accepted the underlying truth of democracy as to the inalienable sacredness of personality should nevertheless have tried to restrict the higher benefits of life, as though they were the prerogatives of the few. Their conduct was more akin to that of a vested aristocracy or oligarchy. The question at issue is therefore one of justice and fair play. If we believe in equality, it means that we recognize that all men, whether employers or employees, are entitled to their deserts and that their essential manhood should be

[3] Mathews: "Theology and the Social Mind" in *The Biblical World,* October, 1915, p. 241.

[4] Cram, "*The Nemesis of Mediocrity,* p. 23, 41 f.; also this writer's article, "The Present Need of an Aristocracy" in *The Hibbert Journal,* April, 1919, p. 371 ff.

given freedom for development. There cannot be economic advance if it is purchased at the cost of the dehumanization of any life. The spirit of Cain which prompted the question, "Am I my brother's keeper?" was so criminal because it was anti-fraternal and anti-social, and the punishment justly meted out to him was quick banishment from society. The anti-social should be exiled until they are brought to their senses under reformative and regenerative influences. This is the idea of the new penalogy and it has wide applications to all, both capitalist and laborist, who disrupt the stability and security of society by the corrupt and corrupting scourges of exploitation and profiteering in the industrial and the social world. The two great watchwords of modern times are "Liberty, equality and fraternity," and, "Government of the people, by the people, for the people." Where they are interpreted in the terms of a Christianized and fraternalized democracy, it will be possible for every person to have an equal opportunity for self-development and the use of ability. He will further receive the assistance of communal coöperation and not the handicap of organized interference. This does not imply a leveling down of character and capacity. To each one is given "according to his several ability," and it would be sheer waste for those who are qualified to be leaders to be placed in the class of followers.

It must be confessed that the industrial situation is anything but equitable. The protest is made against intolerable conditions in which it is inherently impossible for human virtue to be cultivated in healthy ways.[5] In far too many cases the sins of society are

[5] "The most terrible product of the society in which we all live is the harvest of hate now ripening in Europe. And how like a contagion it is spreading from nation to nation! And will

due to the sinfulness of society. The clamor of stockholders for larger profits, the demand of the public for cheaper goods, and the inevitable competition to meet these requirements, have precipitated an abnormal situation. The dogmatists are always out of place because they are of the type who would bend or break, rule or ruin, deliver or damn. They do not realize that progress has been achieved by those who travel the *via media,* not in a spirit of compromise but of comprehension. We need more humanism and romanticism in our thought as well as in our relations. The tendency of the doctrinaire is to be stirred by enthusiasm for an ideal which infrequently dissipates into fanactism. Such an atmosphere stimulates unbridled excesses, instances of which are spread all over the contemporary world, which he who runs may read. The theory of socialism is neither anarchistic nor atheistic but humanitarian. Its purpose is to secure for all an equitable share of the benefits of life. But like every protest, its conception of inequality and injustice in the industrial and economic sphere has led to its being obsessed with the mere material values of life, and the millennium for which it strives is the satisfaction of physical needs without regard to the spiritual factors which are indispensable to the adequate development of humanity. In spite of its name, socialism has been tainted by individualism, and the bane of externalism has interrupted its progress far more than the extremism of radicalism. A spectacular illustration of the failure of socialism is seen in

it arrive among us before the powerful men of the Church and the State will see that the first work of Christians is to seek the Kingdom of God on earth, and the first duty of rich and poor is to build the new and just society where none shall lack, and where all may be of one heart and of one soul?"— Hunter: *Why We Fail as Christians,* p. 172.

the experiment of William Lane who established a society in Paraguay on a communistic basis without religious sanctions. The founder's spirit of secular altruism could not however prevent the society from degenerating into what its members themselves called "a hell upon earth." Lane then left this company and established another settlement. Here he introduced a form of belief in an overruling spiritual power but it was too vague to exercise any influence on the community. He finally withdrew from it. The original colony went from bad to worse and they were finally rescued by the teachings of a Christian schoolmaster.[6] Bolshevism is an extreme form of socialism gone to seed. It was first advocated by Russian Nihilists of a criminal and insane type, whose anarchistic purpose was to spread destruction of law and order by methods of brutality, and by placing a premium on ignorance, immorality and irreligion. The marvel is that this conception of ignorance and crime which thrives "on mystery and obscurantism, on foreign words and hocus-pocus" should have received any sort of hospitality from the American workingmen. We must however remember that the illiterate foreigner is in our midst in strong force and that his ideas of Americanism have been fed by profiteering propagandists and politicians. These are the people who have so easily fallen a prey to the wild animadversions of Bolshevism, while the discontent of the toiling masses also furnishes fuel for the fires of this latest radical and erratic revolt. Bolsheviki "is simply the Russian word for what we would call Maximalists, those who want the maximum of anything and everything and will not compromise or yield to anything,

[6] See Gardner: *Evolution in Christian Ethics*, p. 55, quoted in *The Expository Times*, Feb., 1919.

will not accept anything but the uttermost, the maximum. What is the maximum? All that you have dreamed, all that I have dreamed, all that any one has dreamed and hoped for, that must be accomplished and put into operation at once or else we refuse to live and be with our neighbor of different judgment; we refuse to accept the natural law of growth and development; we refuse to permit industry to be carried on to its fullest extent, so that as in the movements of labor in England and the United States, there may be obtained something better, to make life and work better to-day than yesterday, better to-morrow than to-day, and better each succeeding day, so that every day, to-morrow and to-morrow, and to-morrow's to-morrow shall each be a better day than the day which is past. They refuse to permit such a growth, such a development, but want it all; and, like the dog in the fable who, having a bone and seeing the shadow in the water and the shadow being larger than the bone itself, dropped the bone and jumped for the shadow and lost both."[7] I quote this passage not as an exact definition of this modern menace of labor, government and society but as expressing the attitude of the skilled American workingman and of organized labor towards the world movements of our day.

We all appreciate the need for a higher moral code for every walk of life. In the last analysis, the difficulties of both capital and labor are moral rather than economic. Just as the essence of democracy is an impartial estimate of human values so the essence of capitalism and industrialism is an evaluation of the worth of humanity. If men are merely pawns to be shifted as the skillful player may determine to win his

[7] Gompers: *American Labor and the War*, p. 169 f.; Cf. Cohen: *An American Labor Policy*.

game, then the creed of fatalism is true. But everything in us revolts against such an inhuman conclusion. The wealth of a nation is not to be judged by the vastness of its material resources, by the amount of its industrial productivity, by the extent of its exports. These are only the means while the end is the development of the deeper interests and cultural activities of the nation in art, science, literature, and the guidance of its manhood, womanhood and childhood. Personality is always greater than property and although this truth is conceded it has not always determined our actions. If the citizens of our land are to be exploited to swell the revenue then we worship at the altars of capitalism and industrialism in as degrading a fashion as the megalomaniacs of Germany sacrificed to the god of militarism. The lessons of the war will then have to be learned all over again. Ancient society was built up on the contempt of man as man. The slave population was therefore far in excess of the citizenship and they constituted a constant source of danger as in ancient Greece and Rome. No nation can exist and grow healthily where the slave and the free are found as we learned from our Civil War. There can be no industrial progress in similar antisocial conditions. Where the many must toil for the benefit of the few, where the majority are ground down in unescapable poverty because of conditions over which they have no control that the few might hold the balance of power — there you always find rich soil for the seeds of revolution. Dr. Vedder dedicated one of his stimulating books "To the Millions who toil without hope that the Thousands may enjoy without thought." [8] Such a characterization can hardly

[8] Vedder: *The Gospel of Jesus and the Problems of Democracy.*

be regarded as extravagant when we think of the menacing circumstances of modern industrial life. The practice of repression whether by militaristic force, capitalistic domination or labor unionism, inevitably leads to desolation which brings suffering to all at both ends of the social scales. If we sincerely recognize that a man's living should not impoverish his life, we will accept the imperious necessity to devise such schemes and follow such measures as will fraternalize his industrial, commercial and other social relations. The individual of himself is incompetent to solve his problems. He must organize with those of his craft for coöperative action and "collective bargaining," under the leadership not of selfish demagogues but of men of insight. They must be men of understanding who realize the iniquity of injustice and the need for fair play and who will not try to carry out their programs of amelioration in ways that are inconsistent with the spirit of redress. The organization is for the assertion of rights not in defiance of social responsibility but in furtherance of it. It is irresponsible power that has done so much damage, whether it is exercised by the capitalist or the laborist. The struggle between the "haves" and the "have-nots" has often been marked by violence because of misunderstanding and maladministration. But these excesses should not therefore lead us to condemn the combinations which encourage a sense of fellow-feeling and which call for larger vision, greater courage and deeper consecration to the cause of human welfare. The sooner capital and labor learn that they are necessary to each other the quicker will it be possible to solve our divers problems. There must be good will and mutual sympathy, purged of passion and prejudice, and inspired by the spirit of genuine fraternity.

What is true of the industrial world is also true of every other relationship in life. Let us be done with simply mouthing words and phrases which have a fair sound but which mean nothing in their practical application. Such a course is really a vehement condemnation of those who follow it as a cloak to disguise their cupidity, knavery and hypocrisy.

This leads to the conclusion that fraternity is actually impossible without piety. We can socialize and fraternalize human life only by setting God at the center. The latent idealism of the human soul can never be satisfied with any democratization of life that ignores the spiritual aspects of things. The social perplexities and discords which humiliate and stagger us have been caused by the insanity of selfishness. Our most pressing need therefore is to create a new soul, a new conscience, a new will, under the educating and emancipating influence of new ideals distinguished by their spiritual emphasis. Above all we must recover the creative enthusiasms of the gospel of Jesus Christ, whose message of brotherhood stressed "equal right for all, the supremacy of the common good, mutual dependence and service, and active good will to all."[9] Wherever a living Christianity has been honestly given control, a way has always been discovered out of the embarrassing distempers and perilous confusions of humanity. Jesus appropriated, deepened and proclaimed the program of the evangelical prophet of the Old Testament as his own evangel:

"The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the poor:

[9] Vedder: *The Gospel of Jesus and the Problems of Democracy*, p. 19. Cf. Wallis: *Sociological Study of the Bible;* Soares: *The Social Institutions and Ideals of the Bible;* Kent: *The Social Teachings of the Prophets and Jesus.*

He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord." [10]

In his message to the Baptist a report was sent by Jesus of what he was doing: "Go and tell John the things which ye hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them." [11] The religious man was described by Jesus in terms of social conduct and not with reference merely to his creed. The Good Samaritan, though a heretic in religious belief, was eminently orthodox in religious practice. The parable of the Last Judgment might well be called the parable of the Great Surprise because the test of acceptance by the divine Father was not measured by loud professions but by lowly service rendered to the needy of whatever condition.[12] The Sermon on the Mount is an ethical program but it is deep based on faith in the supremacy and grace of God. Fruitful fraternity is always conditioned on profound piety. Micah declared: "What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" James asserted: "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." The early prophet and the later apostle were agreed as to what was fundamental and we can hardly improve on their position.[13]

[10] Luke 4: 18 f.; Isaiah 61: 1 f.
[11] Matt. 11: 4 f.
[12] Luke 10: 25 ff.; Matt. 25: 31 ff.
[13] Micah 6: 8; James 1: 27.

The mission of Christianity is positive rather than negative; it is constructive more than destructive; it is formative instead of being merely reformative. "The force of the Christian movement lay neither in church nor in sacrament but in men. The gospel set fire to men's hearts, and they needed to do nothing but live to spread their faith. The Christian had 'an insatiable passion for doing good.' He was a plain person who gave himself up for other people, cared for the sick and the worthless, had a word of friendship and hope for the sinful and despised, would not go and see men killed in the amphitheater, and — most curious of all — was careful to have indigent brothers taught trades by which they could help themselves. A lazy Christian was no Christian, he was a 'trader in Christ.' If the Christian's citizenship was in heaven, he had a social message for this world in the meantime." [14] This has continued to be one of the distinctive features of Christian service. It must however be acknowledged that many earnest Christians have always opposed the efforts of Christian leaders to make any connection between the teachings of Christ and the activities of public life. Dr. R. W. Dale of Birmingham once received a devotional book from a friend on which were written the words: "There are no politics in heaven; there is where your heart should be; sad, sad, that it is otherwise." Commenting on this incident the preacher said that the same protest might have been addressed to a physician or any other public servant. "No politics in heaven! Well, I suppose not; but there are no agricultural laborers there living on twelve shillings a week, whose

[14] Glover: *The Conflict of Religions in the Early Roman Empire*, p. 159 ff. Cf. Brown: *The Social Message of the Modern Pulpit;* Jones: *The Principles of Citizenship.*

condition political action may perhaps ameliorate. There are no hereditary paupers there, born to live a life of weakness, and helplessness, and wretchedness, who by political action may perhaps be raised into living a manly, honorable and self-reliant life. . . . To have your own house governed honestly, and to have it kept clean and wholesome, is a Christian duty; and to get your city honestly governed, and kept clean and wholesome, is a Christian duty too." [15] Similar well meant but reactionary criticisms were directed against Hugh Price Hughes. His challenge cannot however be disputed that "the social failure of Christianity is not the fault of Christianity or of Christ, but of us Christians who have been selfishly individualistic." [16]

Social Christianity means the comprehensive Christianity of Christ which bears on everything that pertains to human life. It is in harmony with the conception of the unity of personality according to the Sermon on the Mount where the social is closely intertwined with the spiritual. The essence of social Christianity is expressed in the words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." [17] We doubtless accept this ideal but there are so many other things that we also accept that first things have tragically got confused with many subordinate things and they have been misplaced. Another misfortune is that the ideals of Christianity have been revered but not realized. "Here is the point where the authority of the Christian life seems most difficult to maintain. Its

[15] Dale: *Laws of Christ for Common Life*, p. 266 ff. See also *The Life of R. W. Dale* by his Son, especially Chapter XVI, "A Municipal Gospel."

[16] Cf. *The Life of Hugh Price Hughes* by his Daughter.

[17] Luke 10: 27.

position is undermined by the un-Christian conduct of Christians. Its defense is more imperiled by treachery than by attack. The reaction from Christianity is not so much intellectual as it is moral. The most threatening enemy of religion is not infidelity but inconsistency." [18] The word "church" implies a social element in Christianity. But the application has been restricted by a view of the church which limits it to a duly initiated company of people, without any larger reference to the influence the church must exert on the world in every section of its activities. The result has been that the church has got out of touch with its environment and has contented itself with services without any thought of service. Much of its talk about brotherhood is sheer cant, as is seen in the practice of snobbery and the perpetuation of class distinctions within the church. What is this but a tacit admission that the church is an institution for the well-to-do class, the preserve of the privileged few and not the power for the disfranchised many, the field for the elect and not the force for the complete redemption of all humanity? [19] The church must be fair within its own borders before it can be qualified to advocate fair play in the industrial and other relations in the world. The fact of the church as a fraternal fellowship needs to be repeatedly brought home not only to the ecclesisastical leaders but also to the rank and file of the membership. We do not deny that the church is engaged in considerable benevolent undertakings. But the church is not preëminently a philanthropic organization nor a bureau of charities.

[18] Peabody: *The Christian Life in the Modern World*, p. 15.

[19] Cf. Pepper: *A Voice from the Crowd*, p. 120 ff. These Yale Lectures on Preaching are by a layman and the more valuable because the book represents the standpoint of the informed laity.

It is above all the conservator of ideal spiritual and social values, the interpreter of right human relations, and the inspirer for maintaining them. "Except where an issue affecting human welfare is clearly involved she need not feel called upon to enter into the details of social reorganization. Hers is the realm of ideals and atmospheres. Complaint was once lodged against a religious denomination at work in Mexico that it 'fostered revolutions.' Examination showed that no church of the denomination had ever had a preacher or teacher who had preached or taught revolution. All that was left was to complain that 'the very atmosphere of the denomination somehow makes for revolution'— as has been true of Christianity from the beginning where human rights have been involved." [20]

The church must anticipate the needs for reforms by undertaking a campaign for the education and the regeneration of individuals and of society. The prophetic function of the pulpit is thus manifest. "What is needed in the pulpit to-day is a religious interpretation of all life. Every human relationship raises a moral question, but to many it has never occurred that moral issues are involved in their industrial and economic and social relationships, or even that there is such a thing as the social problem. They have heard us speak of the religious aspects of business and the moral values at stake in commerce and politics, but these are only phrases to them. We do not go far enough for average hearers. The preachment on Sunday does not relate to what they do on Saturday, because we do not relate it. Hence we have no real place in the experience of an increasing number, for our message does not grapple the actual prob-

[20] McConnell: *Democratic Christianity*, p. 55.

lems which engage them most of the time. Men turn to us when sorrow comes, but have no sense of need in the strong working-day. Neither the toiler nor the captain of industry seems to feel that he cannot get along without us, and to both we owe a duty." [21] It was a true friend of the preacher who said not in a captious spirit but in a spirit of deep concern: "The average minister is strong on 'shutting up' but he generally thinks little about 'opening up,' giving new and better opportunities for wholesome recreation and enjoyment to lives maddened by monotony and despair. And he thinks least of all about remedying the wrong social conditions which naturally and inevitably produce such vices and not at all about the possibility of abolishing the unearned poverty which is their taproot." [22] Another wrote: "Christian teachers have been far too timid in their enforcement of Christian morals upon the public conscience. They have been content to modify and whittle away the plain precepts of Christ, until there has been little difference between the judgment of the non-religious man and that of the professed disciple." [23] A committee of reputable clergymen declared: "One of the most frequent hindrances to an effective ministry is the clergyman's remoteness from, and inexperience of, common human life as ordinary men have to live it. Many clergy appear to have lost some essential element in their manhood, and consequently neither understand, nor are understood by other men. There must be something wrong when men and women do not feel able to discuss spiritual matters with them, and when they do

[21] Strayer: *The Reconstruction of the Church*, p. 15.
[22] Williams: *The Christian Ministry and Social Problems*, p. 58.
[23] Hill: *The Sword of the Lord*, p. 60.

not turn to them in their difficulties. The laity have a right to expect of their clergy the knowledge and experience of their profession. Sometimes it seems to them that behind the use of professional formulæ and a non-committal attitude the clergy are endeavoring to hide their inability to deal with difficulties instead of frankly acknowledging it." [24] Yet another says: "One of the reasons, I am quite sure, why lay people often find us rather stilted and uncongenial is because we have not secured a sufficient grasp upon what is our own special subject to feel full liberty in conversation and to speak naturally." [25] Where there is so much smoke, as these several statements indicate, there must surely be fire somewhere. Our business then is not to retaliate but to investigate so as to remove these tantalizing obstructions in the way of greater ministerial efficiency and influence. Who then is an ideal minister of Jesus Christ? "As the expert interpreter of the Gospel of Good Will: as the leader in the fight against all meanness and cruelty: as the restorer of the penitent: as the infuser of spiritual meaning into secular life: as the champion of costly sacrifice: as the challenger of social injustice and the non-partisan herald of social reform: as the officer of a church that derives its sanctity and unity from the efficiency with which it serves all forms of personal and social welfare,— the Christian minister has a mission beneficent beyond all others." [26]

Here then is a clear and urgent summons to the church to have a thorough understanding of all social conditions and to get rid of "insensitiveness to the

[24] Report of the Archbishops' Committee of Inquiry on *The Evangelistic Work of the Church*, p. 19 f. See also Report on *Christianity and Industrial Problems*.

[25] Temple: *Church and Nation*, p. 98.

[26] Hyde: *The Gospel of Good Will*, p. viii.

tragedy which is the outcome of economic pressure on the lives of masses of people." It is our imperative duty to study the causes of poverty and distress, of economic discord and industrial unrest that we might find out why the people have become alienated from the church and seek ways how the church may become the home of all the children of men, in the name of the holy Father and of our generous Brother Jesus Christ. It is nothing short of an impertinence to dole out charity when people need justice, to found libraries when they need lyceums, to show patronage when they must be given partnership, to offer a loaf when they are entitled to liberty. When John Wesley said: "We have nothing to do but to save souls," he did not think of dealing with disembodied spirits. He meant that we must save individuals and also change the conditions which make it hard for them to be Christians. He knew the close connection between sanitation and salvation, between cleanliness and character, between education and economics, between health and holiness. This question of environment does not however apply only to those who live in the slums but also to those who superficially thrive in the artificial atmosphere of selfish comfort and empty religiosity. It is not difficult to see the relation between overfatigue and infant mortality, between long and monotonous hours and character deterioration, between low wages and crime, between unemployment and distrust of God and man, between tenement conditions and immorality, between industrial slavery and white slavery, between oppression and resentment, between child-labor and arrested development, between lax administration and loose morals, between political corruption and lawlessness, between profiteering and poverty, between unjust privilege and social injustice, between

capitalistic bossism and industrial strikes, between criminal combinations and community violence. Alas! "the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises, and fresh stripes: they have not been closed, neither bound up, neither mollified with oil." The only solution is that offered by the prophet who thus forcefully diagnosed the condition of his nation: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow." [27]

The task of the church is not only that of an interpreter; it is also that of a reconciler. "It is not by officially interfering in trade disputes the moral responsibilities of which can only be undertaken by those to whom they belong. It is by preaching the equality of men as all made in the same divine image, redeemed by the same divine sacrifice, and called to the same divine destiny. It is by eliminating from its own life the spirit which denies equality and cultivates the rich rather than the poor. It is by an absolutely disinterested ministry, which not only speaks of a life which does not depend on the abundance of the things a man possesses, but indubitably and unimpeachably lives that life before all men." [28] We talk of the "pure gospel," but is anything more pure than insisting that men should be given their rights, as men made in the divine image, although the signs of divinity have been so sadly marred and even obliterated by sin, injustice and depression? When it is urged that the preacher

[27] Isaiah 1: 5 f., 16 f.
[28] Denney: *War and the Fear of God*, p. 129.

must study psychology, which is really the science of "mental behavior," it is intended that he should get a deeper insight into the complexities and possibilities of human nature and be better able to point out the adequacy for every need in the gospel of redemption. So also when the study of sociology is advocated it is meant that the preacher should understand the manifold needs of people — hygenic, educational, economic, social, æsthetic, ethical and spiritual. He will thus be enabled to guide them so that they may guard themselves against the tendency to monopolize life and work to fraternalize democracy, to socialize industry, to Christianize society, and to hasten the redemption of the world. "Christianizing the social order means bringing it into harmony with the ethical convictions which we identity with Christ." [29] The day for generalization has passed. The need now is for specific demonstration of the reality of Christianity not as a theory but as a practice. "The demand for a social religion does not lessen the emphasis upon personal Christianity. It requires individuals to consecrate themselves in fuller harmony to the purpose of Jesus. It calls men and women into high service, into suffering, into sacrifice, that they too may discover the way to put God into life because they are willing, if need be, to lose their lives." [30] We cannot alter the facts of life by abuse but by action. But before action there must be thought and knowledge and motive and will. The creative power of the gospel must be allowed full

[29] Rauschenbusch: *Christianizing the Social Order*, p. 125. His other books are also heartily commended: *Christianity and the Social Crisis, A Theology for the Social Gospel*, and *For God and the People*, Prayers of the Social Awakening.

[30] Ward: *The Gospel for a Working World*, p. 245 f. See *The New Order: Principles and Programs.*

control so that the evangelical urge will lead men and women to give expression to their enlightened and deep convictions in a spirit worthy of him who said: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

X

COMPARATIVE RELIGION

"The time has happily gone by when the mere idea of comparing Christianity with any other religion would have been rejected with horror as treasonous and treacherous. The fact that that time has now gone by is in itself evidence of a stronger faith in Christianity. What, if it was not fear, at any rate presented the appearance of fear, has been banished; and we can and do, in the greater faith that has been vouchsafed to us, look with confidence on the proposal to compare Christianity with other religions. The truth cannot but gain thereby, and we rest on Him who is the way and the truth. We recognize fully and freely that comparison implies similarity, points of resemblance, ay! and even features of identity. . . . Whether we are using the method of comparison for the purpose of estimating the relative values of different forms of religion; or whether we are using the comparative method of science, with the object of discovering and establishing facts, quite apart from the value they may have for any purpose they may be put to when they have been established; in either case, comparison is only applied, and can only be applied to things which, though they resemble one another, also differ from one another."

— Frank Byron Jevons: *An Introduction to the Study of Comparative Religion,* p. 18 ff.

X

COMPARATIVE RELIGION

THE notable progress in religious thought can be seen by a comparison between the Presidential address of Tyndall before the British Association for the Advancement of Science held in Belfast in 1874 and the address of Sir Oliver Lodge as President of this society of distinguished scholars at its sessions in Birmingham in 1913. Tyndall was outspokenly materialistic, while Lodge was decidedly spiritualistic. He uttered a note of warning against negative generalizations, one of the temptations common to scientist and theologian, and he urged his colleagues to guard against the tendency to deny the reality of what does not immediately appeal to the senses and which cannot be subjected to laboratory experiment. He was persuaded that no one method of research can exhaust the treasures of the Universe. Lodge ended this epoch-making address with what might be regarded as a Credo: "Genuine religion has its roots deep down in the heart of humanity, and in the reality of things. It is not surprising that by our methods we fail to grasp it; the actions of the Deity make no appeal to any special sense, only a universal appeal, and our methods are, as we know, incompetent to detect complete uniformity. There is a principle of relativity here, and unless we encounter flaw or jar or change, nothing in us responds; we are deaf and blind, therefore, to the Immanent Grandeur unless we have

insight enough to recognize in the woven fabric of existence, flowing steadily from the loom in an infinite progress towards perfection, the ever-growing garment of a transcendent God."

Religion is one of the most fascinating subjects of study. Its history is a record of the noblest efforts of mankind, albeit the recital is stained with cruelties and debaucheries, not due to religion as such but to crude and perverted conceptions of it. These extremes are proofs of the power of religion to quicken the depths of human nature and to rouse its elemental passions in the direction of love or hatred. How true it is that *corruptio optimi pessima.* Such harsh features as persecution, inquisition and other frightful exhibitions might be explained as the "travail pains of a higher life." On the other hand, we meet with blissful harmonies and sublime achievements which are a credit to humanity. It is this latter we desire to think of because they are distinctive of the spirit of religion at its best. It is not easy to define religion because it is so many-sided and touches every interest of life. Some interpret it as the feeling of dependence; others derive it from fear, priest-craft or magic; others associate it with the sexual instinct; others again ally it with the Infinite. We think of religion as the recognition of a Supreme Power controlling the universe. It is a sense of loyal dependence on this Spirit. It is an act of surrender to Him, of communion with Him, of service of Him. It is a spirit of allegiance more than a form of belief. It is a mode of behavior distinguished from other forms of conduct because it is influenced by contact with this superhuman Power or Person. Some students of religion declare that divine beings — primitive gods or the Father of the Christian Faith — have only a subjective existence. There is no reality out-

side of the individual and the existence of personal divinities is merely an assumption necessary to religion. Such an explanation is a method of reasoning in a circle and it tries to explain effects without causes. If we say that gods are only the outward projection of the inward consciousness, how can we defend the ethical consistency of such a faith? Naturalism is incompetent to explain the central factors of life, and materialism has been discredited by those of its own household. The fact of God is much more than a sublime conjecture. The instinct of God ingrained in human nature cannot be satisfied by any phantom of the imagination. Even Buddhism which began as a system negating gods did not continue long before its adherents organized a pantheon of gods, to whom worship was zealously offered. So also with Positivism whose god is a deified humanity, *Le Grand Être;* but such a God brought in by the back door is pathetically incapable of helping us realize our highest ideals. No man is an atheist by nature but by art; if he denies God he is always putting up a substitute which he might call the Superman or what not, that stands to him in the same relation God does to others who are less speculative.

The spirit of a religious person is serious, solemn and tender in the presence of unseen realities with which he seeks fellowship for self-protection, self-unfolding and self-enlargement. The divine spark in human life is quickened under the impulse and influence of God, and the result is not simply a human experience but a divine-human experience. Religion is not an invention but an inspiration. Religion is one so far as it expresses the irrepressible cry of the soul, "Where is He?"; it is many, according to the answers given to this insistent inquiry, which is urged by the

conviction in the human breast that somewhere there is an Over-Soul, a divine Spirit, an Eternal Somewhat or Some One, with whom intelligent relationship is possible and necessary. This is evidenced by one of the unique spectacles in every land. Whether it is Mount Olympus of the Greeks or the Vestal Altars of ancient Rome or the Pyramids of Egypt or the Pagodas of Burmah or the Temples of India or the Shrines of China or the Totem of Africa or the Mosques of Arabia or the Cathedrals of Europe or the Churches of America — they are all symbols of the universality of religion. One of the primitive races held that religion means the sacred tree. So regarded, "its roots lie deep in the darkness of primeval earth; its growth must precede its sheltering foliage; and its unripened fruits are not pleasant. Yet watered by a living spring, it has risen out of a soil black and even gruesome, since blood too has fertilized it, but risen nevertheless it has, slowly exalting itself heavenward; and under it sits nearly all mankind." [1]

It is not surprising that so comprehensive a subject has been studied in different ways. The *philosophical* study of religion endeavors to correlate the leading religious ideas found in the several religions. The *theological* study considers the influence of the conceptions of God in religion. The *historical* study traces the course of religious development through custom, taboo, magic, ceremonial, up to the higher practices in the theistic religions finding their climax in the revelation of the Incarnate and Redeeming Christ. The *devotional* study of religion inquires into the bearing on individual life of a knowledge of religious truth as illustrated by the hymns of the Hindu Vedas, the Psalms of Hebrew saints, the meditations, prayers and

[1] Hopkins: *The History of Religions*, p. 1.

praises of Christian believers, and the liturgical worship of the pious. The *psychological* study takes note of the instinct, the intellect, the emotions, the spirit, the will and their bearing on attention, habit, character and behavior, with a view to a better understanding of human nature and experience and a fuller appreciation of the manifold appeals of God. The *anthropological* study regards man *sui generis,* and, disregarding the racial, intellectual, and social differences that keep classes and nations apart, deals with the basic and fundamental aspects of human life, both primitive and advanced. The *comparative* study of religion recognizes the presence of the religious impulse and intuition in all lands, finds out what is common to all and distinctive of each, and recognizes in the imperfect and inadequate forms a *preparatio evangelica,* preparing the way for the Gospel of Christ. An important equipment for any of these methods of study is the ability for accurate observation, careful discrimination and impartial interpretation. This is what is meant by the scientific mind, to which must also be added a vivid religious experience as a *sine quâ non* for the thorough understanding of this greatest of all manifestations in history. Just as the heart makes the theologian — and one without a conscious experience of the present power of Christ is dealing with Christian theology only at second-hand — so he who would know the worth and majesty of religion must have an experimental knowledge of the realties of the religious life and a spirit of reverence for all religion. Otherwise he would be discussing his subject theoretically and unscientifically, and without any conception of religious values. In no department of study is the mere abstract or speculative attitude more out of place than in the study of religion.

The fact that a person is persuaded of the finality of his own religion is no excuse from his pursuing the study of other religions. For instance, he who knows only Christianity does not really know it, because he is unable to appreciate in what a wonderful way it has completed and fulfilled the hopes and desires of the ethnic faiths. The comparative study of religion will further prevent the preacher from becoming provincial and onesided. It will also give him the universal note and outlook, never more needed than to-day. We can no longer think in terms of mere nationalism but must have the world-consciousness. But it would be futile to think of the ideals of the nations of the world, both Occidental and Oriental, without considering their religions which have played so important a part in shaping their ideals. The relation of such a study to the missionary enterprise of the church is self-evident. The purpose of Christian missions is not to save nations from a doom for which they were not responsible, but to deliver them from the bias of imperfection and lead them to completion in Jesus Christ who is both *Salvator* and *Consummator*. "If I have a religion which makes it a hundredfold easier for me to live an unselfish life, it cannot conceivably be consonant with that religion that I should keep to myself so great a help towards the fulfillment of God's primary command." [2] The principle of the equality of opportunity can thus be forcibly applied as to our responsibility to the non-Christian world. It might appear at first sight that such a mode of appeal cannot stir the Church at home, accustomed as it is to think of Christian missions as a philanthropy or a benevolence, and not as an imperative task without which the Church must be crippled in its work at home. It is evident then that

[2] Moulton: *Religions and Religion*, p. 131 f.

Christians should be educated to understand the constructive business of the church which is much more than plucking a few brands from the burning. Its mission, as our missionary statesmen are showing us, is to Christianize the non-Christian civilizations and to remake non-Christian nations from the foundation upwards, touching their manners and morals, in civic, social and commercial directions. When we recall the vast changes that have already been wrought among the peoples who have accepted the gospel and that the future peace and progress of the world depends on a larger permeation of Christian ideals among all nations, we can understand that it would be a dishonor to Christ and a dereliction to withhold the message of everlasting life and to regard it as an exclusive monopoly to be selfishly enjoyed by ourselves. Yet another reason why such a study is necessary is because the science of religions has opened a new field of knowledge, and thoughtful people are inquiring about it. "Even if they do not care to study psychology and the religions in detail, they want to know what practical attitude a reasonable man ought to take towards the religions, and also towards telepathy, hypnotism, clairvoyance and such like. The church of Christ has thus far failed to give clear expression to her mind on these matters. Yet, it is high time she should do so, for guidance is wanted; and if the church is not able to suggest a reasonable attitude, thinking men will follow the guidance of other schools of thought." [3] Surely, the need is urgent in more than one direction.

The essence of religion is found in the experience of God. What is generally associated with it as cult, ritual and creed are the incidental expressions of religion. "Every religion is what men have learned of

[3] Farquhar: *Modern Religious Movements in India*, p. 286.

God on their journey through the temptations and trials and struggles of life." [4] So then the strength or weakness of a religion is determined by its conceptions of God. Those who separate morality from religion clearly advertise their defective understanding of both. Those who use religion and theology as interchangeable terms confuse the regulation of life with the interpretation of life. What an impressive panorama passes before the vision as we follow the evolution of the idea of God. The earliest forms were animism, spiritism, fetichism, totemism — common in varying degrees among primitive peoples who were under the realm of fear and whose worship was intended to propitiate the deities by the offering of sacrifices of the fruits of the earth and also of the fruit of their loins.[5] The objects of nature were conceived as possessed of powers and its votaries followed the practices of incantation and magic with the aid of witch-doctor or demon priest in the hope that thus they might appease their gods and win their favor. Higher up the scale was the system of *polytheism* generally associated with tribal life where each people had their own gods, who were held in fear and in reverence as superhuman dignities. An advance beyond this conception was *henotheism* where worship was offered only to one god by a particular people; they however recognized the right of other peoples to their own gods. Such was the case with the early Hebrews who worshiped Jehovah while the Phœnicians worshiped Baal and the Moabites worshiped Moloch. Another term for such a type of religion is *monolatrism* in which the thought of ritual worship is

[4] Steven: *The Psychology of the Christian Soul*, p. 21. Cf. Taylor: *Prophets, Poets, and Philosophers of the Ancient World.*

[5] Cf. Warneck: *The Living Christ and Dying Heathenism.*

emphasized. This was the stage of nationalistic gods, whose honor and power were largely dependent on their ability to give victory to their adherents in the struggles of war with other nations. The tendency of polytheism was towards pantheism which was the esoteric cult of the priests of Egypt and the sages of Brahmanism. The next step upwards was taken by the Hebrew prophets of the eighth and later centuries, B. C. Their teaching of monotheism proclaimed with the distinctiveness of a divine revelation the reality of only one God, even Jehovah. Complete expression to this truth was given during the exile. It was then recognized that Jehovah had full control not only of the people of Israel but also of the nations of the world. "I am Jehovah, and there is none else; besides me there is no God."[6] The universalism underlying this conception however received sublime and sympathetic expression in Jesus Christ. Not only in his teaching concerning the Fatherhood of God but also by his life of unique filial relationship with God, he proclaimed the evangel that God is not the All-Father of a single people, as prevailingly taught in the Old Testament, but of all peoples. He is furthermore the Father of the individual and of all individuals, regardless of clime or country. This God is holy and spiritual; he shows his power in creation and providence; he freely communes with the contrite and receptive; he makes himself known to such as One who is graciously touched by a sense of their infirmities. This God is personal and so there is intercommunication; he is ethical and so the factors of righteousness and truth regulate our intercourse; he is infinite and so he is worthy of approach by man in the moments of depression; he is knowable and man is not left to guess

[6] Isaiah 45: 5.

his way or be in doubt as to the character and will of God. This is the theistic conception of God obtained not through the processes of reasoning but by the medium of revelation and the experience of divine grace.[7] "God is not to be known by reasoning out doctrines of him, but by living with him in the spirit which his character calls for. A man is to know God as a child knows his parents, by experience. Information is valuable, but will never make God known as he is. Doctrine is helpful, but to know the doctrine of God, however correctly, is not to know God. . . . According to Jesus, God is to be known not by theory but by practice, not through mental investigation but through spiritual trust and fellowship. Only a son can know the Father."[8] The Christian idea of God might be described as *pan-entheistic,* all in God. This is in accord with the thought of the apostle that the purpose of redemption is to put all things in subjection to him, that God may be all in all.[9] We might sum up the message of the Bible on this theme in two of its distinctive passages. The burden of the Old Testament is found in the words of Micah: "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" That of the New Testament is found in the words "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." The entire message of the Book might be expressed in the terse but weighty sentence: "God is love." "In this declaration the idea of God is not only that of an unlimited self-communication,

[7] Cf. Balfour: *Theism and Humanism.*
[8] Clarke: *The Christian Doctrine of God,* p. 25 f.
[9] 1 Cor. 15: 28.

but a self-communication which calls out and receives a response, which requires the recognition not only of glory but of goodness. And this love is original, and not occasioned. It corresponds to the innermost nature of God, and finds its source in him and not in man. It is not like the love which is called out in the finite by the sense of imperfection, but is the expression of perfect benevolence." [10]

How different this is to the realm of fear in which all other religions have operated! The absence of fear means the presence of faith which introduces the filial spirit. God is not thought of as a despot or a tyrant more inclined to break out in wrath and indignation than to show himself gracious. Fear always makes cowards and it produces persons who are suspicious and sly, ready to dodge and defeat the deity if that were possible, and if successful yet afraid of the divine vengeance which might mysteriously and capriciously overtake them. Some sacrifices were offered to avert calamity, others were of a festal character to find fellowship with the god. But the relations with God were always marked by reserve, with the lurking thought that it is best not to become too familiar with him, who is apt at any moment to change from friendship to fury, from affection to anger. They thus thought of God as vacillating and changeable as themselves, probably more so. This pessimistic outlook of fear has been supplanted in Christianity by the optimistic outlook of faith, which experiences the sunshine of trust, the joy of confidence, the blessedness of assurance, the calm after storm. Faith does not confess a fierce and furious God nor a soft or weak God who is "destitute of moral vigor," foolishly complacent and who overlooks blunders and perversities without any regard to

[10] Westcott: *The Epistles of St. John,* p. 168.

righteousness and truth, a sort of a God who is on the verge of senility and second childhood. The Christian teaching that God is love provides for the severer aspects of his character, in an atmosphere of filial faith which is characterized by awe before majesty, reverence before the sublime, and worship of the adorable One who is " eternal, immortal, invisible, the only God (to whom) be honor and glory for ever and ever."

The religious pilgrimage of man has been long and tedious. He has at times followed a bewildering passage with its tortuous windings which led nowhere; then, again he has been held back by the pull of the world or pushed back by the pressure of opposition or enslaved by the bondage of fear. Ever and anon, it has been a struggle after light and life, an ascent towards the higher heights of sainthood, an attempt to become adjusted to the spiritual environment, until finally the spent and weary spirit of the wayfarer enters into the family of divine fellowship through Christ and finds the peace of God that passeth all understanding. As we witness this travail of the human spirit, our attitude is not of pharisaic superiority or condescending patronage but of sympathetic friendship and considerate tolerance. There is no false religion, in the sense that it was the work of deception. It were better to say that there are imperfect and undeveloped religions which have not been able to think consistently and consecutively as to human duty and destiny. Since every religion has been an endeavor after the improvement of the soul and of society, we would think unworthily of God if we treat any such upward struggle with harshness or bigotry.

" Children of men! the unseen Power, whose eye
For ever doth accompany mankind,

Hath look'd on no religion scornfully
That man did ever find.

Which has not taught weak wills how much they can?
Which has not fall'n on the dry heart like rain?
Which has not cried to sunk, self-weary man:
Thou must be born again!" [11]

One result of the larger study of religion is seen in the fine hesitation to use the word "heathen." This word literally means the wild dwellers on the heaths, as the word "pagan" originally referred to those who lived in hamlets and villages. When Christianity entered Europe those on the outer fringe of society were the longest to hold out against it, while the populations in the towns and cities were more readily won. So it came about that the word "heathen," with its degrading associations, was applied to all non-Christians by the Church whose attitude was inconoclastic, domineering and intolerant rather than considerately and comprehensively Catholic.[12] It is worth noting that the word heathen has been changed in the Revised Version of the Old Testament to the word "nations," while the Revision of the New Testament uses the word "Gentiles" in its place. The modern missionary does not regard the ethnic faiths as the works of the devil but as honest efforts made in semi-darkness or twilight, to be encouraged and completed by Christianity which is the highest attainable development of the spirit of religion. His mission is not one of heated denunciation and uncompromising destruction but of sympathetic consideration, discerning conservation and edifying re-

[11] "Progress" by M. Arnold: *Poetical Works*, p. 253.

[12] Trench: *On the Study of Words*, p. 169 f. Cf. Milligan: *The Vocabulary of the Greek Testament*, Part III, article ἔθνος; and, Deissmann: *St. Paul.* A Study in Social and Religious History, p. 100.

construction. His task is not negative but positive, persuaded as he is that the constraint of love is far more effective than any manner of sinister or open criticism. Such was the unanimous verdict of experienced missionaries, whose testimony was given to Commission IV of the World Missionary Conference, held in Edinburgh, 1910. "The Christian preacher should constantly take the ground that every good teaching in the native faith is a gift of God, the Father of all men, and is a preparation for the coming of his fuller revelation in Jesus Christ. We should show our real and deep respect for the 'heathen' religions; we should take off our hats at their shrines, as we expect them to do in our churches. We should ever insist that Christianity does not come to destroy anything that is good or true in the native faiths, but rather to stimulate, to strengthen, and to fulfill it — to give it life and real energy." These communications also emphasized the impressive apologetic of Christian living. "The good lives of many Christians, their well-doing, patient suffering, upright dealing, love of truth, trustworthiness, and good conduct generally appeal strongly to those who know them. Above all else a Chinese is reached by meeting a true Christian. The genuine change effected in men by conversion is possibly the strongest argument for Christianity that can be used." [13]

There are difficulties in classifying the religions of the world. One reason is that there are many underlying similarities, surprising coincidences and close overlapping. These are not proofs of borrowing by one from the other but witnesses to the fundamental unity of human nature. We might think of Buddhism,

[13] *The Missionary Message in Relation to Non-Christian Religions*, pp. 95, 60.

Islam and Christianity as "founded religions"; the same is also true in part of Hebraism whose great interpreter was Moses, of Confucianism whose exponent was the ethical and social teacher after whom this system is named; of Prophetism which owed its existence to the Hebrew prophets, and of Zoroastrianism the deistic and dualistic cult whose followers are a vanishing minority to-day.[14] In another sense, these religions were also national as were the religions of Babylonia, Assyria, Egypt and Greece, as also Hinduism and Shintoism, "the way of the national gods" of Japan. We can further speak of natural and spontaneous religions, of instituted and ritual religions, of ethical and redemptive religions. On investigation it is however found that the traits of one appear in the others. If we differentiate religions by their conceptions of God, we must make room for such reform movements like Buddhism which was a protest against the corrupt gods of Hinduism, and Mohammedanism which arose as a condemnation of the degenerate ideas of God held by Christians of the Eastern churches.[15] While we welcome the protests of Buddhism and Islam, we are at the same time led to dismiss them because their defective ideas have been a menace to the full truth concerning the character of him whom we worship as the God and Father of our Lord and Savior Jesus Christ. These differences and discriminations make it evident that the study of comparative religion is indispensable for a thoroughly adequate understanding not only of the fact of religion but of the genius of the Christianity of Christ.[16]

[14] Fairbairn: *The Philosophy of the Christian Religion*, Bk. I, Ch. VIII, p. 258 ff.

[15] Cf. Leeder: *The Modern Sons of the Pharaohs* for illustrations of the contacts between Islam and the Coptic Church.

[16] Among the books worth consulting are Galloway: *The*

We are impressed by the truth that God has never left himself without a witness and that all the types and systems of religion are but "broken lights," looking towards the full light which appeared with the advent of Christ. Christianity gives the definite answer to the surging problems of the present and the future and imparts a universal range of vision that comprehends the welfare of the whole race. It is free from the cerements of ceremonialism, the barriers of nationality, the provincialisms of personality. It opens wide the door of redemption to all sorts and conditions of men, and invites them to share in the benefits of the spiritual inheritance in Jesus Christ. This is an enriching possession that chastens the individual, enlarges his capacity, liberates his energies, changes and improves his environment for the betterment of himself and of others in contact with him. Christianity is the leaven that has continued to spread throughout the world ever since it was first introduced. The end of its beneficent influence is yet to come, when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

While there is much in the ethnic faiths that is common to Christianity, their insufficiency is found in what is essential to each of them, just as the superiority and sufficiency of Christianity are found in what is distinctive of it. *Buddhism* holds to the deceptiveness of life and that man is inspired by ***tanha*** or desire within himself: it negates the idea of God and the pity

Philosophy of Religion; Hopkins: *The History of Religions;* Jevons: *An Introduction to the History of Religion; An Introduction to the Study of Comparative Religion;* Bousset: *What is Religion?;* Moore: *History of Religions.* Vols. I and II; Montgomery (editor): *Religions of the Past and Present;* Barton: *The Religions of the World.* The *Ency. of Religion and Ethics,* Vols. I to X, contain some of the most authoritative articles on every related topic.

inculcated by its teachings is the result of a superficial knowledge of human nature; it offers a pessimistic and joyless outlook on life which makes more of monastic privileges than of social obligations and duties.[17] *Hinduism* emphasizes the delusiveness of life and that all is *maya* or delusion: if man is to reach perfection he must renounce his personality and become lost in the great ocean of being which is Brahm; by a curious inconsistency of thought, characteristically Oriental, this system of religion is built upon the obstinate bowlder of caste rather than on the attractive foundation of character, and its insistence on the aristocracy of birth exposes it to the condemnation of those who hold the nobler belief in the aristocracy of faith, hope and charity.[18] *Mohammedanism* loudly proclaims from its myriad minarets its message, *La illah il' Allah; Mohammed rasul Allah:* There is no God but Allah; Mohammed is the prophet of Allah: there is no gospel in its teaching of the fatal fatalism of life; the summons to irrational submission to Allah cancels all power of initiative and urges his devotees to frightful expressions of fanaticism without any sense of personal responsibility, thus cutting the nerve of progress.[19] *Confucianism* with its cast-iron heaven, apt symbol of a passionless deity, leaves man to work out his salvation according to the devices of his own heart, relying on the past for guidance, without the inspiration of prayer or the strength of the divine presence.[20] *Shintoism* is a form of nature worship with which is allied

[17] Cf. Hardy: *Manual of Buddhism;* Rhys Davids: *Buddhism;* Reischauer: *Studies in Japanese Buddhism.*

[18] Cf. Hopkins: *The Religions of India;* Farquhar: *Modern Religious Movements in India.*

[19] Cf. Goldziher: *Mohammed and Islam;* Zwemer: *Mohammed or Christ.*

[20] Cf. Soothill: *The Three Religions of China;* Bashford: *China. An Interpretation.*

the patriotic worship of the Emperor of Japan: it is virtually a type of national loyalty carried to the limit of intense endurance even unto death, as taught in the Samurai code of *Bushido,* "the way of the true knight."[21] *Zoroastrianism* is a monotheistic faith within limitations: its philosophical attempt to solve the problem of evil has failed to remove the persistent dualism between *Ahura Mazda* "the lord of wisdom" with his army of angels, and, *Ahriman,* the "Destructive Spirit" with his hosts of demons.[22] *Judaism* proclaims a God who is the one and only supreme Being, gracious and merciful: it is a deistic system and those who find fellowship with God must do so "by untiring discipline"; the failure of the apostle Paul to find peace in this faith is a conclusive argument that it comes short of giving the word of assurance to the penitent soul.[23]

The word "frustration" expressively describes all these approaches to God and goodness. On the other hand the finality, versatility and adaptability of *Christianity* proclaim it as the only hope of the world. It is the religion of love — love of God, love for God, love for man.[24] This refreshing stream of love has continued to flow all through the Christian centuries, bringing to a burdened and bereaved humanity, grace and peace, pardon and joy, comfort and strength, redemption and conquest. Its ideal is not a code of abstract and practical ethics, but the embodiment of per-

[21] Cf. Harada: *The Faith of Japan;* Knox: *The Development of Religion in Japan.*

[22] Cf. Moulton: *Early Zoroastrianism; The Treasure of the Magi.*

[23] Cf. Kohler: *Jewish Theology;* Jastrow: *Zionism and the Future of Palestine.*

[24] Cf. Cairns: *Christianity in the Modern World;* G. B. Smith (editor): *A Guide to the Study of the Christian Religion;* Davison (editor): *The Chief Corner Stone.*

fection in the person of Jesus Christ. He has shown himself capable of meeting the whole gamut of human need, and of satisfying the aspirations of every eager and earnest soul. The splendid outlook of Christianity into the future, near and distant, is more sublime to-day than in any period of the world's history. Its gracious purpose is to make known the manifold wisdom of God revealed in Jesus Christ our Lord, through whom all who believe have boldness and access to " the Father of lights with whom can be no variation neither shadow that is cast by turning."

XI

THE EXPANSION OF CHRISTIANITY

"The long story of the Christian Church is a panorama of lights and shadows, of achievement and failure, of conquests and divisions. It has exhibited the divine life marvelously transforming the lives of men. It has also exhibited those passions and weaknesses of which human nature is capable. Its tasks have seemed, in every age, almost insuperable. They were never greater than at present when confronted by a materialistic interpretation of life, and when the furnace of almost universal war bids fair to transform the whole fabric of European and American civilization. Yet no Christian can survey what the church has done without confidence in its future. Its changes may be many, its struggles great. But the good hand of God which has led it hitherto will guide it to larger usefulness in the advancement of the Kingdom of its Lord, and toward the fulfillment of his prediction that if he be lifted up he would draw all men unto him."

— Williston Walker: *A History of the Christian Church*, p. 589 f.

XI

THE EXPANSION OF CHRISTIANITY

Two movements which are steadily gaining momentum are the rise and influence of churches in non-Christian lands and the assertion of the spirit of democracy among all the nations of the world. There is a close relationship between the two, for in the final analysis, they are both due to the Christianity of Christ. Democracy was not born at Bunker Hill but at Bethlehem, and the gospel of the Kingdom began its militant career after Pentecost. Most of the radical changes were wrought with quiet persistence. The Kingdom of God has invariably come without the pomp of earthly circumstance; its advances have been spiritual and not spectacular. But when results were reached, the signs were as distinct and gratifying as a field of golden corn waving in the breezes. Greater progress might have been secured if the church had consistently held before its vision the ideal of a world redeemed by Christ and united in him, through the bonds of a common fraternity and the mastery of a friendly fellowship. The spirit of nationalism has inculcated the practice of exclusiveness. This attitude has fostered suspicion and mistrust, with rivalry, competition and the emphasis of national rights, often at the expense of the principle of right. Nationalism has been described as "individualism on a national scale." It is the excess of this spirit that has wrought havoc among the nations, insistently driving them to

the bloody appeal of the sword, under the insane delusion that armies and navies have the last word in the settlement of differences. Patriotism, on the other hand, is the love of one's country with intent to keep it traveling towards the clear-purposed goal of humanity, veracity and charity. It also recognizes the solidarity of the human race and the growing conviction that human welfare can be secured only as mutual obligations are discharged.[1] The nations failed to learn this truth, which is the basis of Christianity, and so they were compelled to receive it through the fearful crucible of what please God, may be the last war, with its sacrifice of seven millions of the flower of the world and the unspeakable desolation to precious lives and beloved lands.

Truly, no individual and no nation liveth unto itself; but both individual and nation can realize their best destiny only as they share their benefits with others. This is an ancient doctrine, expressed in unmistakable terms in the pages of the New Testament, as in no other literature. And yet, the pity of it is that Christians have been cowardly evasive in making application of it to all human relations, from the greatest and highest to the least and lowest. We have only to turn over the pages of church history and consider the contemporary life of professional Christianity to see that the progressive work of the church has frequently been hampered by the church itself. Wherever exceptions have prevailed, they were due to

[1] "No theory of national life can be more misdirected than the view that security for one race can be ensured by the repression or depression of another. The risks, which are really threatening are, on the contrary, those created either by a prevailing illiteracy or by unassimilated culture."— Peabody: *Education for Life*, p. 321. Cf. Bryce: *Essays and Addresses in War Time*, ch. VII. "The Principle of Nationality and Its Applications," p. 141 ff.

the deepening of the spiritual life of Christians. They were thus able to come into closer harmony with the mind and will of Christ and, through the Indwelling Spirit, coöperate to realize the ardent purpose of world redemption. The dismal episodes of ecclesiastical controversy invariably took place where the spiritual life was superficial. The scandal of our divisions makes Christian progress impossible on any large scale. Whatever good we might see in sectarian testimonies to the many-sidedness of Christianity, it must be nevertheless acknowledged that the benefits are more than counterbalanced by the evils. We do not plead for a colorless religion nor do we have any sympathy with the species of tolerance which is born of contempt or indifference towards all churches. We recognize the diversity of temperament and culture and that it is both undesirable and impossible to produce a union that will efface personal initiative and responsibility. Union makes for uniformity, and, apart from the fact that it is mechanical and monotonous, it is also unnatural. What we do not see in nature we should not want to see in human nature and least of all in Christian human nature. Far better and more conducive to health is the unity in variety, which permits every man to be "fully persuaded in his own mind" and to have the same respect for the convictions of others that he expects to be shown to his own. Such unity is the fruit of federation, which treats the small members of the compact with as much consideration as the larger and more influential members. Each has separate functions but all are moved by the same spirit of service for the benefit of the whole church and to bring blessing to the entire human race.[2] To

[2] Cf. my book *The Faith and the Fellowship*, Ch. XIV, "The Larger Vision."

be sure, this is an exacting ideal. It can be realized only as the spirit of joyous self-sacrifice, which is the spirit of the Cross, controls all who name the Name of Christ and who are baptized into the Holy Spirit of love. Such a procedure is costly but it is much less so than the costly waste of rivalry, antagonism, bitterness, enmity, which have done violence to the Faith and wrecked the "truth in Jesus" into infinitesimal fragments. Furthermore, where truth is concerned all talk of cost is an insult to it. Not so did the martyrs and saints think of their duty, who counted not their life of any account, as dear unto themselves, that they might accomplish their course and the ministry which they received from the Lord Jesus, to testify the gospel of the grace of God. The thought of the cause was greater than personal considerations and they gave themselves to carry out its program without prejudice or predilection. They were not "lords over God's heritage," but sharers with others of the unsearchable riches of Christ.[3]

There is an imperialism whose purpose is to dominate by sheer force. There is another type, described by Captain Mahan as "a going out of self into the world, to communicate the gift which it has so bountifully received." It is according to this second type that we think of Christianity as imperialistic, purposing to make the kingdom of the world the Kingdom of our Lord and of his Christ, that he might reign for ever and ever.[4] The very genius of Christianity constituted it a propagative faith. By the very nature of things it could not be local and confined to one country, like Hinduism; nor provincial and interested in one particular form of thought, like Confucianism; nor

[3] Eph. 4:21; Acts 20:24; 1 Peter 5:3.
[4] Rev. 11:15.

self-centered, working out its salvation with anxious pain, like Buddhism; nor fatalistic, mistaking fear for faith, like Islam. Christianity is not local but universal; it is not provincial but cosmopolitan; it is not selfish but altruistic; it is not fatalistic but optimistic. It is the gospel of the new life of love, of the new fellowship of brotherhood, of the new service of redemption in Jesus Christ. From the very beginning, "it was one of the difficulties of the Christian that his religion was a new thing in the world."[5] Christianity is not stagnant and stationary but living and progressive, determined to extend its influence for the evangelization of the nations. This was the spirit that led the apostle to the Gentiles to say: "I must see Rome" — that he might capture it for Christ, and to write in his epistle: "I am ready to preach the gospel to you also that are in Rome." In like manner, every apostle of Christ has felt the spell of the cities from which influences radiate to all parts of the country.[6] If the cities are won for Christ there will be no serious difficulty in reaching the suburban and rural populations. From the very outset, Christianity has been launching out into the deep and gathering into its spacious net all types of humanity. Its historical appeal has been so tenacious and the responses have been so multitudinous because of its proclamation of a living Redeemer, able to save unto the uttermost, regardless of caste, class or condition. Whether among the masses of India, who must "reach up to touch bottom"; or the tribes of Africa who illustrate arrested develop-

[5] Glover: *The Conflict of Religions in the Early Roman Empire*, p. 175.

[6] This point is finely developed by Aytoun in *City Centres of Early Christianity*. There is need of a book dealing with the cities of Christendom and their respective contributions to Christianity.

ment; or the animists of the East Indian Archipelago who are haunted by demons and hunted by fear; or the degraded dwellers in the slums of civilization — the results have justified the unconventional description of Christianity as "the religion of all poor devils." When we consider the other extreme of society and think of those enslaved by vice and sin, and others whose moral perceptions and spiritual sensitiveness have been dulled by pride and prejudice, conventionality and custom, we know that the transforming influence of the gospel has been equally fruitful. We can understand the wonder of these achievements as we realize that Christianity is "that theory of life which sees in Jesus of Nazareth the predictive ideal of human character, and in his Cross the symbol of life's deepest meaning." [7]

Jesus taught that the Kingdom of God is the chiefest good of the soul and the hope of the world. It introduces a new social order where sympathy replaces suspicion, faith expels fear, coöperation destroys competition, brotherliness drives out brutality, and love inspires all the associations and relations of individuals and nations. We think of it as an ideal encouraging us to higher endeavor in spite of lapses and failures. The principles of this Kingdom were enunciated in the Sermon on the Mount; the process of its development was set forth in the parables; and, the power of its realization was located in the Indwelling Spirit, who maketh all things new and conditions every advance on the consistent control of the human by the divine. Christianity has doubtless failed where it has not been tried. But let us not forget the mighty multitudes from every tribe and nation who have faithfully lived by its precepts and been sustained by its promises and

[7] Hill: *Christian Imperialism*, p. 5.

who have labored to fulfill its program, in the face of difficulty and disaster, of persecution and privation, of envy and enmity. Where so many have succeeded, the challenge to us is to maintain these triumphant traditions and carry the standard forward to victory until all peoples shall come under the merciful and molding rule of him whose diadem is a crown of thorns, whose Kingdom is without frontiers, whose citizens are the redeemed from all ages and climes. We cannot then abandon Christianity in view of these marvelous miracles of divine grace. We are rather under obligation to advocate its catholic ideal and advance its Cause in ways that will enable the gospel to exercise a more penetrating and pervasive influence. If we regard Christianity as the climax of religious development, then we hold that every religion of the world is a *preparatio evangelica.* Each one awaits the completion that is to be found in Jesus Christ, who makes faith a reality, who brings hope to fruition, who leads love towards perfection.

The summons is again made to the church which has been compelled to acknowledge defeat, whose forces are divided and scattered. We are called upon to take up the gigantic task not merely for our own sake but for the more thorough redemption of the world, in every phase of its activity. Indeed, the challenge to the church is both urgent and exacting. If it does not respond at this time of unprecedented world crisis, it deserves to have *Ichabod* labeled upon its portals. The church which is not missionary in its outlook and output is a misnomer and it must be condemned as a recreant. There is no alternative. We must either go forward or lay down our commission and descend into the oblivion of deserved disgrace. "As a living organism, endowed with the presence of its risen Head,

and instinct with his Spirit, the Church of Christ moves and grows along with the movement and development of life and thought. It is always open to receive new light. It has no repugnance to ascertained fact. It has no conflict with knowledge. It does not hesitate to revise its methods where they are shown to be outworn, to correct its dogmatic statements, if they are proved to be irreconcilable with truth and fact." [8] Would that this had been really so! God grant that it may be so in the coming days! The secret of missionary advance depends on the spiritual vitality of the church. It is worth recalling that during the arid period of Protestant scholasticism, from the sixteenth to the middle of the eighteenth century, the leaders of Protestantism curiously argued that the call for world evangelization had really become a task of supererogation. One wonders how they reconciled their arguments with their conception of Biblical inspiration and inerrancy. The reason for this lamentable situation was not due to a false exegesis but to that which produced this and other lapses. We refer to the spiritual deadness of Protestantism in all the churches.[9] The unbelief and contempt of Christianity were reflected in a confession of Bishop Butler, who wrote in the Advertisement to *The Analogy of Religion,* dated

[8] Nolloth: *The Rise of the Christian Religion,* p. 598.

[9] Let us not forget the missionary activities of the Church during the pre-Reformation period. Excellent testimony is borne thereto by Workman: *The Foundation of Modern Religion,* especially Lecture II, "The Dawning of the Missionary Consciousness of the Church." The names of Ulphilas, Columba, Columban, St. Patrick, Gregory, Boniface, Anskar, Cyril, Methodius have a fragrance in missionary annals which time has not weakened. "The great missionary pioneers are immortal, nor do we lessen their renown when we point out the centuries of humdrum work which necessarily followed their activity. But the toilers in these centuries are for the most part voiceless and unknown. Yet their works do follow them."—p. 58.

1736: "It is come, I know not how, to be taken for granted, by many persons, that Christianity is not so much as a subject of inquiry; but that it is, now at length, discovered to be fictitious. And accordingly they treat it, as if, in the present age, this were an agreed point among all people of discernment; and nothing remained, but to set it up as a principal subject of mirth and ridicule, as it were by way of reprisals, for its having so long interrupted the pleasures of the world." [10] This flippant spirit prevailed at a period in English history, when moral darkness and demonism rested like a blight on the whole land. The corruption of the court of George I and George II was unspeakably scandalous. Habits of debauchery, and pleasures most brutalizing were common among the élite of society. Bigotry and snobbery, lotteries and gambling, smuggling and vulgarity, drunkenness and wantonness, immorality and crime, dirt and disease, stalked throughout the land. The evangelical message was not countenanced by pulpit or pew. The laxity of the clergy found its counterpart in the lecherous practices of the classes and the masses. The cause of missions was, however, not altogether neglected. John Eliot was the first real Protestant missionary, and his devoted labors well earned for him the title of "the Apostle to the Indians" (1604–1690). David Brainerd was another faithful missionary who gave himself to work among the North American Indians. The memoir of his brief but fruitful life (1718–1747) did much to stimulate missionary zeal in William Carey, Henry Martyn and others of a later day. But the Protestant church, as a whole, was negligent of its missionary obligations. This was all the more inex-

[10] *The Works of Bishop Butler,* edited by Gladstone, Vol. I, p. 1 f.

cusable in contrast to the missionary activities of the Roman Catholic Church, carried on through the *Congregatio de Propaganda Fide,* which was established as a foil to Protestantism. This organization has done much to spread Papal Christianity throughout the world. The names of Ignatius Loyola and Francis Xavier at once recall the militant missionary labors of the Jesuits and the Franciscans since the sixteenth century.[11] The spirit of these missionaries was impressively shown by the young priest who had volunteered for service on the Congo. Principal George Adam Smith met him on the train traveling towards Rouen, and in the course of conversation, he said he was on his way to see his mother for the last time. "Why for the last time?" inquired the Principal. To this he replied, "Because the average lifetime of a missionary on the Congo is two and a half years." Why was he then going? asked Dr. Smith. The man put his hand to his heart and answered, "The life that I now live I live by faith in Him who loved me and gave Himself for me." This is the motive of missionary work, and it has operated from the days of the apostles to the present time. It must also be the motive of those at home who support this enterprise. It can be a dominant power only as there is a deepening of the spiritual life of the church. We therefore need not be surprised that the missionary interests of Protestantism were practically in abeyance until the Evangelical Revival produced the spiritual renaissance of Protestantism.[12]

[11] Cf. Ogilvie: *The Apostles of India,* p. 87 ff.

[12] Cadman: *The Three Religious Leaders of Oxford,* Bk. II, has a masterly survey of the currents and cross-currents of social, political and religious life during this troubled period of English history. Conditions on the Continent were no better, as we recall the French Revolution. But as these references are made

It is an axiomatic truth that the cause prospers only as the faith is deeply rooted in the lives of Christians who bring forth the fruits of righteousness and mercy. Their hold on the blessings of the gospel is considered not in the light of ownership but of stewardship. Let it be clearly understood that missions are not a fad or fancy of fanatics, but that it must be reckoned with as an essential part of the life of the church. The official division into home and foreign missions, made for convenience and not for discrimination, has led some Christians to regard the foreign enterprise as an optional undertaking, which might be ignored without affecting the texture of Christianity. But such a departmental type of Christianity regards Christ as a partial Savior and Christianity as a provincial cult. "The missionary consciousness is only another way of describing militant Christianity, no more, no less. To possess the missionary consciousness is to believe in the value of man as man and to act accordingly. It means to respect individuality in nations and races as in the persons who compose them. It means to perceive the capacity for progress which is latent in even the most backward and to order our activity both as individuals and as members of society with a view to its development. It means to live by hope and not by fear for the future, not simply in the present or for the past." [13] Indeed, all the subjects we have con-

only for the purpose of illustration, we cannot go into a discussion of European Christianity. The interested student is referred to Robinson: *The Conversion of Europe*. This same author has a volume on *History of Christian Missions* which is the best work in English, and indispensable to the preacher who desires to know what has been done and what remains to be done for the Christianization of the world. For a comparative study of missions there is nothing better than the series of articles in the *Ency. of Religion and Ethics*, Vol. VIII, p. 700 ff.

[13] Brown: "Developing the Missionary Consciousness in the

sidered in our previous discussions have a direct bearing on missions, and those who ignore this undertaking are imperilling the very existence of the church. The plea that there is much work to be done at home is a cowardly confession of failure and a lamentable acknowledgment that the church at home has not measured up to its privileges and obligations. Such an evasion of a manifest duty is really a request for the extenuation of neglect and indifference. It is a type of selfish Christianity. If such really exists, it is a shameful caricature of the Christianity of Christ, whose manifesto to his disciples was to go and make disciples of all the nations. This command has assuredly not yet been abrogated, and where it is disregarded an anæmic sort of Christianity is found.

The church which has the world background and the world vision has drunk deep of the waters of eternal life and it can never fail. "Missionary service is Christianity in a glow, giving out its light and heat, its brightness and its power. It is Christian love in action. It is Christian character 'putting on' Christ, and going about doing good. It is a forgiven soul putting reality into its thanks to the Savior. It is a soldier of the Cross obeying orders. It is an echo of the glad tidings repeated from century to century. It is itself the savior of salvation from the sneer of the infidel, the redeemer of redemption from the criticism of the skeptic, the vindicator of the gospel from the attacks of its enemies, the defender of the church from the contempt of the world." [14] The interest in missions is an interest in Christ and his

Modern Man," in *The International Review of Missions*, October, 1917, p. 497. This quarterly is invaluable to the preacher for a study of the science of missions and to keep in touch with every important phase of missionary propaganda.

[14] Dennis: *The Modern Call of Missions*, p. 165.

cause, which is not confined to the immeditae neighborhood of the local church or the home land. Where the sympathies are enlarged and the outlook is widened, the response is generous because those who are more cultured and advanced realize their kinship with those who are in the lowest scale of humanity. As a matter of fact, the churches which are fired with the missionary spirit are not only the most spiritual churches, they also exercise a far more beneficial influence in their own community than those self-centered churches which invariably collapse because of discord, disunion and disharmony in their own midst. These latter churches do not look high enough, they do not feel deep enough, they do not see far enough. They are not impressed by the gold-tipped horizon, the purple-tinted mountain, the star-bespangled firmament and the various beauty of the world, touched and transformed by the redemption in Jesus Christ. It has been well remarked that: "the selfishness, narrowness, pettiness always buzzing in church corridors need correction by the romance, unworldliness and heroism of daring of foreign missions." Hence the importance of developing the home base of missions. It is encouraging to know that we are learning to interpret the threefold task of the church — to preach, to teach and to heal — not from the individualistic but from the social standpoint. We are further being led to give Christianity, which has always been practical, the note of insistent reality not always evident in Christian circles. All the churches are, however, waking up to the implications and applications of the Christian program.[15] If the membership is to be enlisted it must be

[15] Cf. Garvie: *The Missionary Obligation in the Light of the Changes of Modern Thought.* This little book is a careful estimate of what modern scholarship has done to develop missionary interest.

by information of what has been done, by education of what needs to be done, by inspiration for what should be done, and by consecration for the actual doing of it. "To us is committed the work of evangelizing the world. In such an enterprise, the home base is much more a base line for intercessory prayer than it is for monetary supply. As important as it may seem for money power behind the missionary enterprise, the necessity for prayer power is infinitely greater. Prayer secures the laborers, money cannot. They would be worthless if it could. Shekels and hirelings cannot establish the Kingdom of God. It requires men who cannot be bought. Prayer that wins battles at home will secure victory on the firing line abroad." [16]

After a century of missions we do not establish our appeal for coöperation and support on the needs of missions but rather on the phenomenal achievements of missions. There are some who still think of the presumption of this undertaking in purposing to go to peoples, where ancient civilizations, hoary with age, and traditional religions, venerable in aspect, hold undisputed sway. But when these civilizations and religions have kept their votaries in a backward state of life with no prospect of any betterment, those who have been benefited by Christianity must show their appreciation of its blessings by desiring to share them with others. The results have completely justified the wisdom of such a course. It is all the more mandatory when it is remembered that this movement provides for all the needs of man — educational and social, hygienic and economic, political and national, no less than moral and spiritual. The purpose is to regenerate the individual and his environment, for the sake of a new humanity and a new world wherein

[16] Lambuth: *Winning the World for Christ*, p. 125.

dwelleth righteousness and truth. It is a well authenticated fact that as soon as a community becomes Christianized, it inevitably seeks the improvement of social and other conditions. "It is significant that just as missions are getting a grip upon Eastern nations there seems to open to so many of the Oriental peoples a vista of national progress and expansion." [17] Indeed, missions have always been a reconstructive force in everything pertaining to the highest welfare of the non-Christian nations. "The only hope for the future of the world lies in the universal recognition and application of those ideas of international order, justice, and brotherhood which Christ proclaimed, and of which the foreign missionary enterprise is the organized expression. All other ties snapped in the war. Science, philosophy, education, commerce — each and all failed to hold the world together. . . . The home churches were as widely sundered as other interests. Foreign missions alone preserved the international idea. Not that missionaries and their boards were neutral; they are not. But they steadily pressed the constructive and unifying principles on which the new world order must be built. In a shattered world, Missions represented the truths that must ultimately tie the nations together, if they are ever to be brought together at all." [18] Travelers in foreign lands who

[17] Dennis: *Christian Missions and Social Progress,* Vol. II, p. 5. What missionary work has done for the Negro and the Indian in the United States is well recorded by Peabody: *Education for Life.* The story of Hampton Institute.

[18] Brown: *The Mastery of the Far East,* p. 485. This book is a statesmanlike discussion of the serious problems of China, Korea and Japan, in the light of world relations, and the place of Christian missions in helping to solve them. A book that deals with the problems of the Near East is Mathews: *The Riddle of Nearer Asia* with special reference to the challenge and power of Islam.

have gone about with their eyes open testify to the new aspect of things, largely due to missionary influence. Referring to the educational work of Dr. T. Wilson, an influential native of India wrote: "Since his arrival in India, no less than eighteen governors have ruled over the Western Presidency, but Dr. Wilson did more for the Presidency of Bombay, in the way of educating the people, composing books suited to their wants in the various languages, inducing them to be loyal subjects of the British Crown, collecting ancient manuscripts and histories of the country, etc., etc., than all the eighteen governors together." [19] The influence of these militant soldiers of the Spirit has profoundly affected the native Christians whose loyalty and devotion have been among the most gratifying results of missionary labor. The missionaries have been among the leading empire-builders of the race, the broadest-minded and most far-sighted men of the Christian church. One of the leading administrators of the British Empire, Sir Harry Johnston, declared from his extensive experience: "The value of the Christian missionary is that he serves no government. He is not the agent of any selfish State, or self-seeking community. He does not even follow very closely the narrow-minded limitations of the church or the sect that has sent him on his mission. He is the servant of an Ideal, which he identifies with God; and this ideal is in its essence not distinguishable from essential Christianity; which is at one and the same time essen-

[19] Quoted by Dennis: *Christian Missions and Social Progress*, Vol. III, p. 260. These three volumes constitute a veritable encyclopædia of varied missionary achievement. In spite of the advances made since the last volume appeared in 1906, the mass of information here brought together and the author's constructive interpretations make this a standard work of reference of the first importance.

tial common sense, real liberty, a real seeking after progress and betterment. He preaches chastity and temperance, the obeying of such laws as are made by the community; but consonantly with all constitutional and peaceful efforts, he urges the bringing of man-made laws more and more into conformity with Christian principles." [20]

The only message which can satisfy the yearnings of the human spirit is the gospel of Christ, with its liberal offer of pardon, its large openings into progress, its splendid proofs of spiritual and social salvation. No other power has been known to work such wondrous cures. Other efforts have been tried with sincerity of thought and purity of intention, but they have all failed. The attempts of legislation, however, well meaning, the schemes of education however alluring, the influences of material civilization however gratifying, the programs of nationalism however imposing, are insufficient of themselves. They only skim the surface and touch the fringe of life. They are allies of the kingdom of God, results of its redemptive ministry, agents for its furtherance. The only Master of the soul is Jesus Christ. His call is irresistibly clear to the church to go forward with the message of redemption and relief, to fulfill its mission of building up a broken and discordant world, and to bring all nations into the higher unity of righteousness, peace, and joy in the Holy Spirit.

> "Light of the world, we hail Thee,
> Flushing the eastern skies;
> Never shall darkness veil Thee
> Again from human eyes;

[20] Quoted by Beach: "Foreign Missions and the War To-day and To-morrow," in *Religion and the War,* edited by Sneath, p. 136.

Too long, alas! withholden,
  Now spread from shore to shore;
Thy light, so glad and golden,
  Shall set on earth no more.

Light of the world, illumine
  This darkened land of Thine,
Till everything that's human
  Be filled with what's Divine;
Till every tongue and nation,
  From sin's dominion free,
Rise in the new creation
  Which springs from Love and Thee."

XII

HERE AND HEREAFTER

"Immortality is not an implication of some philosophical conception of the soul; so far as it has a vital place in religion, it is an inference from a peculiar experience of God. The business of religion is not to give a demonstration that man is immortal, independent of this experience; it is to propagate the experience out of which the faith in immortality springs. There is no way to produce such faith but so to preach the revelation of God that that assurance of his love will take possession of the heart which makes death impotent. Reduced to its simplest terms, the question of immortality is the question of how much God will give, and how much man is able and willing to receive; and it cannot be conceived, much less discussed, by those to whom God and man, and the inter-relation and interaction of the human and the divine, are unreal."

— James Denney: *Factors of Faith in Immortality,* p. 68 ff.

XII

HERE AND HEREAFTER

THESE recent years of war and epidemic have carried away the flower of the world's youth. The appalling loss of life has been terrific, and the distress of sorrow has been deep and unfathomable. A remarkable fact is that those who have survived, while dwelling in the shadows, have been nobly sustained. Their sense of loss has not been lessened but they show an exalted carriage of character, as they remind themselves of the heroism and sacrifice exhibited by their loved ones, for the sake of the larger service of humanity. The same is true of those who were carried away by the epidemic. They might justly be regarded as martyrs to the ignorance of medical science, unable to cope with the ravages of the "flu" but giving itself with devoted consecration to laboratory and hospital work in search of the destructive germ and the effectual antidote. Just as the horrors of war have compelled the nations to devise ways by which differences might be settled in more humane and less brutal ways, so the toll levied by this latest plague has summoned the best experts to seek until they shall find a remedy. Just as physical, political, industrial and social slavery is passing off the face of the earth, and the course of cholera, the black death and other fatal diseases has been checked by science, so also with the plague of war and epidemic — their day will end as the peoples of the civilized world give

themselves, in the name of God and humanity, to destroy these devastations and bring in the better era of peace and blessedness.

It is in this connection that a new conception of death has taken possession of the Christian world. It were better to call it a discovery of what is contained in the New Testament. This truth has always been appreciated by select spirits, who understand the thought of the whole of life and who were never satisfied with partial views. They thus accepted the close relation between death and destiny. If Paul referred in one place to death as an evil disease — "the last enemy that shall be abolished" — he referred to it elsewhere as an unmixed good — a gain of larger life and liberty, not to be allowed to stand in the way of the accomplishment of his ministry as an apostle of the Lord Jesus.[1] Death was glorified by the purpose to which it was consecrated, and Paul rightly regarded it as the door opening into "the Land of the Leal," where there awaited him the experience of God in Christ, free from the toils and trials, the sorrows and separations, the distractions and disunions, the frictions and failures, the misunderstandings and misadventures, so markedly characteristic of earthly life at its best. The fact is that the prevalent idea of death is more pagan than Christian. We think of it far too largely in physical terms, as the cessation of present pleasures, gratifications and usefulness. We have not thought of it as a means for the continuation of life, under far more favorable conditions. It is more correct to say that, "Death is no untoward incident, but as natural a phenomenon in the process of life as is the transference of a child at school from a lower to a higher class, when it has proved itself

[1] 1 Cor. 15:26; Phil. 1:21; Acts 20:24.

ready for the change." [2] We do not receive much help from the funeral service, where the brevity, vanity and futility of life are given more recognition than its enduring qualities of spirituality. If we insist on meditating on the depressing word of the Old Testament skeptic, the author of Ecclesiastes, in preference to the triumphant words of the New Testament apocalyptist, the author of the book of Revelation, we need not be surprised that we pass our days in shallows and miseries. It is this mistaken view that keeps us in perpetual bondage "through fear of death." We forget that "perfect love casteth out fear" and that the exhortation to duty, "in scorn of consequence," is given to the sons of God and not to slaves. Our emancipation from the fear of death is finely brought out in Tennyson's description of Gareth's vanquishing of the dread Knight of Night and Death in his own pavilion.

"The huge pavilion slowly yielded up,
Thro' those black foldings, that which housed therein,
High on a night-black horse, in night-black arms,
With white breast-bone, and barren ribs of Death,
And crown'd with fleshless laughter — some ten steps —
In the half-light — thro' the dim dawn — advanced
The monster, and then paused, and spake no word.
. . . . . .

"At once Sir Lancelot's charger fiercely neigh'd,
And Death's dark war-horse bounded forward with him.
Then those that did not blink the terror saw
That Death was cast to ground, and slowly rose.
But with one stroke Sir Gareth split the skull.
Half fell to right and half to left and lay.
Then with a stronger buffet he clove the helm
As throughly as the skull! and out from this
Issued the bright face of a blooming boy
Fresh as a flower new-born.
. . . . . .

[2] Mackenna: *The Adventure of Life*, p. 224.

"Then sprang the happier day from underground;
And Lady Lyonors and her house, with dance
And revel and song, made merry over Death,
As being after all their foolish fears
And horrors only proven a blooming boy." [3]

Recall that magnificent list of heroic worthies who achieved through the passion of devotion to God and truth. They then entered upon their eternal inheritance and their works followed with them, leaving behind a priceless legacy to bless humanity. The martyrs of the pre-Christian and Christian centuries compose a "cloud of witnesses," who testify to us concerning the immortality of virtue and urge us to make the adventure of faith, that we also might be counted worthy to belong to the company of overcomers who are "called and chosen and faithful." These valiant souls who gave themselves to the Cause took no counsel with death. Death was only an incident and its value, for better or worse, was determined by the use to which it was put. The worth of a single individual or of a multitude is determined by the service rendered. The life of Telemachus was not thrown away when he flung himself into the arena of the Coliseum, to separate two gladiators engaged in mortal combat. The monk was stoned to death by the populace, whose pleasure was interrupted; but his emphatic protest led to the suppression by the Emperor Honorius of such brutalizing sport. His death made for better laws and customs. Who will then say that his life wholly ceased when his mortal remains lay in the dust? The missionary who went to the Congo, knowing that the average life-time of a white man in that infested region was only two

[3] Tennyson: *Poetical Works;* "Idylls of the King — Gareth and Lynette," p. 422 f.

and a half years, gained a larger life, for he showed the spirit of the Cross, "where the Young Prince of Glory died." Melville Cox had lost his young wife and child before he went to Liberia, and after four months of arduous labor, he fell a victim to the fever. Others followed him, who met with the same fate; but we cannot say that their mortal ending was untimely, when through their pioneer service the evangelization of Africa has been continued to the present day. So also with the other servants of Christ, who went to the mission field. Not only they but all who gave themselves to service at home or abroad relied on the promise of the Savior, and they found that in losing their life, for his sake and the gospel's, they saved it unto life eternal, and were welcomed into the goodly City of God, the home of the redeemed of every age and clime. Their toil on earth was but the prelude to their activities in heaven, where their powers would be further developed and find fuller scope for exercise without let or hindrance. The thousands who heeded the call to the colors did so, not because of the lust of war and conquest but because they were moved by the irrepressible spirit of humanity, to put an end to the devastating barbarities and horrible savageries practiced in the name of bloody militarism. One of these modern crusaders wrote to his mother concerning his decision to enter the army: "I have no wish to remain a civilian any longer; and, though the whole idea of war is against my conscience, I feel that in a time of national crisis, like the present, the individual has no right whatever to urge his views if they are contrary to the best and immediate interest of the State." It was this sense of duty and honor which made them fearless of death. As one of them put it: "O Liberty, at thy command,

we challenge death." Another who fell in the attack on Passchendale Ridge, expressed his conviction of the triumph of right over wrong in a poem, "To My People before the Great Offensive," bidding them not to mourn for him too sadly, if he was killed in action:

> "For if there's any consciousness to follow
> The deep, deep slumber that we know as Death,
> If Death and Life are not all vain and hollow,
> If Life is more than so much indrawn breath,
> Then in the hush of twilight I shall come —
> One with immortal Life that knows not Death
> But ever changes form — I shall come home;
> Although beneath
>
> "A wooden cross the clay that once was I
> Has ta'en its ancient earthy form anew,
> But listen to the wind that hurries by,
> To all the song of Life for tones you knew;
> For in the voice of birds, the scent of flowers,
> The evening silence and the falling dew,
> Through every throbbing pulse of nature's powers
> I'll speak to you." [4]

When we magnify the Cause of freedom, for which so many sacrificed their lives, it must not be inferred that the immortality achieved by those who died was merely the immortality of their noble heroism and the results achieved. Great as that was, there was a great deal more in this triumphant reality. The death of a hero — whether on the field of battle, in the work of rescue at a mine disaster or a fire or a wreck, in the course of missionary labor or in any other enterprise for the benefit of humanity — is not a victory of death but a victory over death. The soul that is capable of such valorous sacrifice cannot be stayed in its militant career by the article of death. It presses

[4] Cf. Adcock: *For Remembrance*. Soldier Poets who have fallen in the War, pp. 83, 181.

past this inevitable interruption, emancipated from the cerements of clay, and enters upon an uncheckered career in fellowship with the ransomed of the generations and in the service of the everlasting God. There the joys of Christ are had for evermore in the bliss of reunion, in the blessing of peace, in the blessedness of rest. What about those who died without faith but whose heroism was undoubted as they surrendered their lives for the spiritual ideals of the war? We cannot dogmatize on this question but one of our Lord's tests of love throw light on our confusion. He clearly declared that "greater love hath no man than this that a man lay down his life for his friends." "The strictest of us dare not limit the number of our fallen or of our enemy's fallen, who for the character of their dying were recognized and accepted by so searching and merciful a Judge. Do not the heroism and self-sacrifice, the cheerful bearing of hardships and pain, and the comradeship faithful unto death, which so many reckless and untrained characters have shown, recall our Lord's vision of the spiritual capacity of the common man and His test of men not by profession but by loyalty of spirit? 'Not every one that saith unto me Lord, Lord, but he that doeth the will of my Father.' Certainly the war has discovered to us moral possibilities that are latent in the most unlikely men — possibilities for the latency of which the men themselves are less to blame than is the society whose routine in peace furnished them neither with example nor with any sacred urgency." [5] The question of survival has recently received considerable attention from students of psychical phenomena. Evidence has been accumulated through the aid of mediums whose claims to receive communications are

[5] Smith: *Our Common Conscience*, p. 173 f.

tested on empirical grounds. One who has made an exhaustive study of this subject writes: "I believe that the survival of human beings past death, and the possibility of occasional communication is as free or as frequent as most spiritualists seem to think. I am not convinced that the regular trance-controls are spirits at all; they may be parts of the medium's subliminal, acting as channels for communications from beyond." [6] The leading teachings of Spiritualism are: The Fatherhood of God; the Brotherhood of man; Continuous existence; Communion of Spirits and ministry of angels; Personal responsibility; Compensation and retribution hereafter for good or ill done on earth; a Path of endless progression.[7] There is nothing original in this creed which has been held in varying forms by the Christian church. A comparison between this movement which professes to be a form of religion and Christianity leads to the conclusion that while it might satisfy the emotional elements of life, it does not meet the deep ethical and spiritual needs, nor does it minister real comfort to those who are bereaved. The doubtful physical evidences offered give no "open sesame" into the mysteries of life, and its message of hope is not strong enough to repress the doubt or stanch the despair of the sorrowing. It is with reserve that we must deal with the question of actual communion with the dead. "We have no distinct revelation and yet 'in clear dream and solemn vision' much may be granted to the soul. Christ holds the dead by his right hand and his left hand holds ours. Is it possible that new currents of covenanting love may pass through him

[6] Hill: *Spiritualism. Its History, Phenomena and Doctrine*, p. vii.

[7] *Id.*, p. 306.

from one to the other? How many can speak of sudden upliftings, touches, guidances, which seem to come from the ancient love?" [8] This is surely more sobering and satisfying than the pseudo-gospel of Spiritualism, as seen in the pathetic volumes by Sir Oliver Lodge, entitled *Raymond or Life and Death,* and *Christopher, a Study in Human Personality.* It is not in spiritualistic seances but in the spiritual realities of God and Christ and in the fellowship of Christian believers that we receive the assurance of immortality and the blessedness of reunion in "the land of pure delight, where saints immortal reign."

The testimony of our own consciousness is to the effect that we are possessed of unlimited capacity. "One does not know what one can do till one tries," is a familiar saying which has been repeatedly illustrated in these recent years when the experiment of endurance has been made on so unprecedented a scale. The argument that human nature is "invincibly selfish" has been repeatedly disproved. "Under the revealing conditions of this demand (of war), unsuspected heroism, devotion, nobility, patriotism, self-sacrifice, and religion appear. Men are better than we thought. We ourselves are not so selfish, not so committed to the mere things of life, as we had feared." [9] We have been startled into admiration of the way the women of the warring nations accepted responsibilities, which had hitherto been assumed as not only outside their province but beyond their ability. Indeed, we have been awakened to the recognition of vast resources in personality that were lying dormant because the

[8] Robertson Nicoll: *Reunion in Eternity,* p. 51. Part II consists of a precious anthology of testimonies which appeal to the bereaved in every relationship of life.

[9] Hodges: *Religion in a World at War,* p. 20.

urgent occasion had not summoned them into action. Once these powers are released from the prison house of conventionality, prejudice and ignorance, there is no barrier to prevent their going on to perfection. There is furthermore no reason why the development of these powers should be held back by death. We believe in the principle of progress and so we advance beyond the trivial bounds of earth into the expansive areas of heaven. This continuation towards completion is an ascent up the hill of the Lord, the Mount Zion of spiritual vision and attainment. Since God is Love, and the Lamb is the light of the celestial habitation, its atmosphere is loving and lucid, and those who breathe it are loosed from the bonds of time in the radiance of eternity. In that fair country of unbroken love and rest, of unceasing growth and cumulative gladness, its blessed denizens await the coming of their loved ones from whom they were separated but not estranged by the cold stream of death. Indeed, their perfect fruition in God cannot be realized without our coöperation, not so much while we are on earth but after our own entrance into the abodes of the ransomed in the land that is fairer than day. What a stimulating appeal to us to be "steadfast, unmovable, always abounding in the work of the Lord!"

Here again the argument from experience offers convincing conclusions as to the permanence of personality, and the certainty of larger accessions of spiritual graces, in disregard of the vanity and vexation of death.[10] Even the Old Testament believer,

[10] "There is assuredly good *natural* reason to believe in the life hereafter as the natural issue and climax of living spiritually and divinely. Otherwise the whole upward process of life in all its stages is progress towards a blank, and the spiritual element in human experience is only of the nature of a will-o'-the

whose outlook was limited by the horizon of earth, was persuaded that his consciousness of God and communion with God would not cease with death. The persistence of the Messianic hope, in succeeding generations, strengthened the conviction of the immortality of the nation of Israel. One reason why the prophets have little to say about the future life was due to their protest against necromancy, ancestor worship and the cult of the dead. They asserted that Jehovah is the God of the living and not of the dead and they were satisfied to rest their hope of the future in Him, who had not failed them in the crises of the present. It was not till the Exile that the destiny of the individual assumed the serious proportions of a problem. This is seen in the book of Job, where the question was pointedly asked: "If a man die shall he live again?" and answered in the spirit of hope passing into assurance.

> "But as for me, I know that my Redeemer liveth,
> And at last he will stand up upon earth:
> And after my skin, even this body, is destroyed
> Then without my flesh shall I see God;
> Whom I, even I shall see, on my side,
> And mine eyes shall behold, and not as a stranger." [11]

The deepening of faith quickened by the sense of fellowship with God led to a settled belief that death is not the termination of life nor does it make for final dissolution. Evidence of this notable advance is seen in Psalms sixteen, seventeen, forty-nine and seventy-three, justly styled "psalms of immortality." It is God alone who brings secure stability to the soul:

wisp, to make our chaos worse confounded."— Burroughs: *The Valley of Decision*, p. 371.

[11] Job 14: 14; 19: 25 ff.

"Thou wilt show me the path of life:
In thy presence is fullness of joy;
In thy right hand there are pleasures for evermore." [12]

In spite of the deadly opposition of oppressors there is confidence in the deliverance of Jehovah:

"As for me, I shall behold thy face in righteousness:
I shall be satisfied, when I awake, with beholding thy face." [13]

The vanity of earthly supports is self-evident, although many are drawn towards their gilded and gaudy attractions. The reliance of faith is far different:

"God will redeem my soul from the power of Sheol;
For he will receive me." [14]

The course of the wicked may seem to be prosperous until the sobering perspective is taken, and then the folly of their ways cannot be denied. The believer whose life is dominated by the reality of God is assured of a better fate:

"Nevertheless I am continually with thee;
Thou hast holden my right hand.
Thou wilt guide me with thy counsel,
And afterward receive me to glory.
Whom have I in heaven but thee?
And there is none upon earth that I desire besides thee.
My flesh and my heart faileth,
But God is the strength of my heart and my portion for ever." [15]

The vital difference between hope and certainty was however seen only after the advent of Jesus Christ. How inspiring and strengthening are the words of the blessed Lord on this great question! The Beatitudes

[12] Ps. 16: 11.
[13] Ps. 17: 15.
[14] Ps. 49: 15.
[15] Ps. 73: 23 ff.

are clearly characteristics of spiritual immortality, and the trend of teaching throughout the Sermon on the Mount leads to the same inference. His conferences in the Upper Room, with the shadow of the Cross resting upon him, have the note of triumphant jubilation: "In the world ye have tribulation; but be of good cheer; I have overcome the world." These words were not only an anticipation of his Resurrection and Ascension glory but also of his disciples' resurrection into the life indeed. Paul took this same view when he quickened the faith and fortitude of the persecuted disciples of Christ, and declared, "through many tribulations we must enter into the Kingdom of God." And again: "For we know that if the earthly house of our tabernacle is dissolved, we have a building from God, a house not made with hands, eternal, in the heavens." Peter reminded the Christians that they were "living stones, built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God, through Jesus Christ." His thought was that those who were so constituted would continue their labors beyond the bounds of time and sense. The author of the epistle to the Hebrews exhorted his readers to be of good courage and become worthy citizens of "the city of the living God," whose membership is composed of the saints of all ages, whose righteousness has been perfected by divine grace. John concluded that the present experiences of the children of God are but a foretaste and an earnest of the still more glorious manifestations in the next world. There will then be complete adjustment to the will of God, so that goodness will bring joy, harmony produce peace, and love be crowned in everlasting blessedness.[16]

[16] Acts 14:21; 2 Cor. 5:1; 1 Peter 2:4; Heb. 12:23; 1 John 3:2.

When we quote from the New Testament it is not only the thought and language that endorse the truth of immortality but its entire spirit which gives to this truth a certainty that no argument can impeach nor criticism set aside. It is deeply rooted and implanted in the genius of the Christian experience.[17]

Testimonies could be multiplied from Christian literature, inspired by the New Testament confidence and assurance. In the last analysis, the reality of immortality is grounded on the character of God. We know that he is the Author, the Sustainer and the Finisher of love. In the dark hours of life, amidst its baffling temptations and tempestuous afflictions, we have learned that he is a very present help, and we have verified the truth so well expressed in the familiar lines of exhortation and consolation:

> "Fear not, I am with thee, O be not dismayed,
> For I am thy God, and will still give thee aid:
> I'll strengthen thee, help thee, and cause thee to stand,
> Upheld by my righteous, omnipotent hand.
>
> "The soul that on Jesus still leans for repose,
> I will not, I will not desert to his foes;
> That soul, though all hell shall endeavor to shake,
> I'll never, no never, no never forsake!"

Such a confident conviction may well be described as "the veto of death." It is a triumphant declaration of the essential rationality of the universe and of the underlying reality of the buoyancy of faith in a God of justice, truth and love. His purpose cannot be finally foiled, however much appearances may justify a contrary conclusion. The best that can be

[17] See my book *The Coming Day*, Chapters VII and VIII, "Immortality" and "Heaven," for further arguments on this and related issues.

done by speculation, independent of the revelation of the Incarnation, is stated in the dismal and paralyzing creed of Free men, so called. "Brief and powerless is man's life; on him and all his race the slow, sure doom falls pitiless and dark. Blind to good and evil, reckless of destruction, omnipotent matter rolls on its relentless way; for Man, condemned to-day to lose his dearest, to-morrow himself to pass through the gate of darkness, it remains only to cherish, ere yet the blow falls, the lofty thoughts that ennoble his little day; disdaining the coward terrors of the slave of Fate, to worship at the shrine that his own hands have built; undismayed by the empire of chance, to preserve his mind free from wanton tyranny that rules his outward life; proudly defiant of the irresistible forces that tolerate, for a moment, his knowledge and his condemnation, to sustain alone, a weary but unyielding Atlas, the world that his own ideals have fashioned despite the trampling march of unconscious power." [18] Equally depressing is the confession of the leader of Ethical Culture over which might be written the word "Frustration' as he himself suggests.[19] When death has been so busy reaping the greatest harvest in all history, it is sheer mockery to offer the spurious consolation of the immortality of influence. We need much more than the affectionate memory of the departed by way of solace in the time of bereavement. And the last and best word has come to us in Jesus Christ who has brought life and immortality to light through the gospel.

Consider the whole course of revelation and see how God has been drawing near to men in the endeavor to win them unto himself. To appreciate the signi-

[18] Russell: *Mysticism and Logic*, p. 56.
[19] Adler: *An Ethical Philosophy of Life*, p. 354 ff.

ficance of the beginning we must know something of the ending. The answer is suggestively given in a comparison between the poem of Genesis and the symbolism of the Apocalypse. The first three chapters of Genesis tell us of the origin of things; the last three chapters of Revelation unfold the climax. The first page of Genesis answers the question, Whence came man; the last page of Revelation tells us whither he goeth. The first sentence of Genesis is: "In the beginning God"; the last sentence in Revelation is: "The grace of the Lord Jesus be with the saints." Events are understood by their direction and momentum. Life is interpreted in a large and comprehensive way only as we have regard to the fact of the conservation of energy and the conservation of worth. "The religious faith in immortality is the faith that all true values are valid always and everywhere; that the order of the universe is just, rational and beautiful; and that those principles which exalt us above ourselves and open heaven to us are the attributes of the Creator in whom we live and move and have our being." [20] Death is a reality from which none can escape but it is not a finality, for at the very hour of its seeming triumph it must pass on the torch to life immortal. "I am as convinced of continued existence, on the other side of death, as I am of existence here." So writes Sir Oliver Lodge.[21] He then supports this statement by an original illustration from physics. "It may be said, you cannot be as sure as you are of sensory experience. I say I can. A physicist is never limited to direct sensory impressions, he has to deal with a multitude of conceptions and things for which he has no physical organ: the

[20] Inge: *The Philosophy of Plotinus*, Vol. II, p. 28.
[21] Lodge: *Raymond or Life and Death*, p. 375.

dynamical theory of heat, for instance, and of gases, the theories of electricity, of magnetism, of chemical affinity, of cohesion, aye and his apprehension of the Ether itself, lead him into regions where sight and hearing and touch are impotent as direct witnesses, where they are no longer efficient guides. In such regions, everything has to be interpreted in terms of the insensible, the apparently unsubstantial, and in a definite sense the imaginary. Yet these regions of knowledge are as clear and vivid to him as are any of those encountered in every day occupations; indeed most common-place phenomena themselves require interpretation in terms of ideas more subtle,— the apparent solidity of matter itself demands explanation,— and the underlying non-material entities of a physicist's conception become gradually as real and substantial as anything he knows."

The last word concerning immortality rests on the character of God's fidelity. He has never withdrawn himself from the world, although he is not limited by the world. We believe in the immanence as well as in the transcendence of God, and that he holds living and loving intercourse with men created in the divine image and redeemed by Christ. The Christian saint is thus the greatest argument for personal immortality. His life of close contact with God, of gladsome fellowship in the life eternal and divine, of ready consecration to Christ through the indwelling Spirit cannot be diverted nor terminated by the episode of death. "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope set on him purifieth himself, even as he is pure."

"The stars shine over the earth,
The stars shine over the sea,
The stars look up to the mighty God,
The stars look down on me.

"The stars shall live for a million years,
A million years and a day,
But God and I will live and love
When the stars have passed away." [22]

[22] In addition to the books quoted, I would mention: Griffith-Jones: *Faith and Immortality;* Mackintosh: *Immortality and the Future;* Streeter (editor): *Immortality. An Essay in Discovery;* Fosdick: *The Assurance of Immortality;* Jones: *If a Man Die;* Snowden: *Can We Believe in Immortality?* Forsyth: *This Life and the Next.*

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INDEX

Apocrypha, 25
Apostle, 112
Apostolic succession, 115 ff., 121
Authority, Ch. I

Baptism, 151 f.
Bible, 13, 15, Ch. II, 108
Bishops, 120 ff.
Bolshevism, 183 f.
Buddhism, 43, 61, 203, 214 f., 216 f., 227

Christianity, 38, 43 f., 51, 101, Ch. IX, 189, 215 f., 218 f., Ch. XI, 226 ff.
Church, its mission, 20, 108, 114, 128, 139, 166 f., Ch. IX, 191 ff., 207, 229 f., 235
Comparative Religion, Ch. X
Competition, 166, 178 f., 228
Confucianism, 215, 217, 226
Consciousness, the Christian, 13 f., 89
Creeds, 6, 13, 56, 94
Criticism, 29
Cross, 19, 64, 70 ff., 81

Death, 79 f., 244 ff.
Democracy, 180 f., 184, 223

Education, Christian, Ch. VIII
Experience, Christian, 14, 26 f., Ch. V, 109

Faith, 8, 12, 99, 121, 211 f.
Fear, 211 f., 228
Federation and unity, 225
Forgiveness, 47, 52, 77

Gnosticism, 118
God, personality of, 18, 136, 208 ff.; character of, 49, 51, 55, 60, 76, 96, 209 f., 256, 259; wrath of, 77

Heathen, 213
Hinduism, 215, 217, 226
Holy Spirit, 94, 97, 108, 133

Immortality, Ch. XII
Imperialism, 226
Incarnation, 55 f., 60 f.; Atonement and, 67 f., 81
Inspiration, 16, 27 f., 33
Islam, 43, 61, 215, 217, 227

Jesus Christ, 18, Ch. III, 91 ff., 100 f., 239; death of, Ch. IV; authority of, 169 f.
Judaism, 218

Kingdom of God, 48, 223, 228 f.

Laity, 168 f., 191, 235
Leadership, 171 f., 178
Liberty, 11
Lord's Supper, 150 ff.

Methodism, 96 f., 124
Ministry, the Christian, Ch. VI
Missions, Christian, 206, 213 f., Ch. XI, 229 f.
Modernism, 8
Mohammedanism, see under Islam
Monasticism, 89
Mysticism, 14 f., 57, 95 f., 136

Nationalism, 223 f.
New Testament, 10, 17, 25,

34 ff., 51, 53, 59, 66, 73, 88, 93, 224

Old Testament, 25 f., 33 ff.

Pastor, 113
Patriotism, 224
Penitence, 78
Personality, 5, 46, 54 f., 58, 88 f., 185, 254
Preaching, Christian, 138, 144 ff., 166 ff., 192 ff.
Progress, 4
Prophecy, 30 f.
Prophets, 30, 112
Protestantism, 9, 17, 126, 230 ff.
Punishment, 78
Puritanism, 89

Reason, 12, 57 f., 87, 99, 101
Reformation, 15
Religion, 99, 201 ff., 229
Roman Catholicism, 8, 124 f., 232

Sacrifice, 79
Sermon on the Mount, 188, 190, 228, 255
Shintoism, 215, 217 f.
Sin, 69, 77
Social Christianity, Ch. IX
Socialism, 182 f.
Spiritualism, 249 ff.
Sunday School, 160 ff.
Superstition, 12, 158
Symbolism, 135, 143

Teacher, 113
Tractarians, 123 f.
Tradition, 45
Trinity, 55, 137

Unity and union, 225

Worship, Christian, Ch. VII

Zoroastrianism, 215, 218

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